

Healing and Occult Science

HEALING *and* OCCULT SCIENCE

BP
573
H4
V3

Dr. J. Croiset van Uchelen

Theosophical University Press
Covina, California



THEOSOPHICAL UNIVERSITY PRESS
COVINA, CALIFORNIA
1947

Copyright by
Theosophical University Press, 1947

PRINTED IN THE UNITED STATES OF AMERICA

Foreword

IT is well when a book appears in which the writer seeks the broader outline of his subject, and gives the truer field of cause and effect.

In this work the endeavor is to prove that in whatever way diseases are to be met, man's way should be nature's way, because man's body is made of nature's substance, and thus is governed by nature's laws. Those who have practised healing in obedience to those laws have been the greatest benefactors of mankind.

Hippocrates, 'the Father of Medicine,' dwelt on the unity of man with nature, and taught that there is a vital force within man's body which keeps it in harmony, and that whatever impairs the action of that force brings disease.

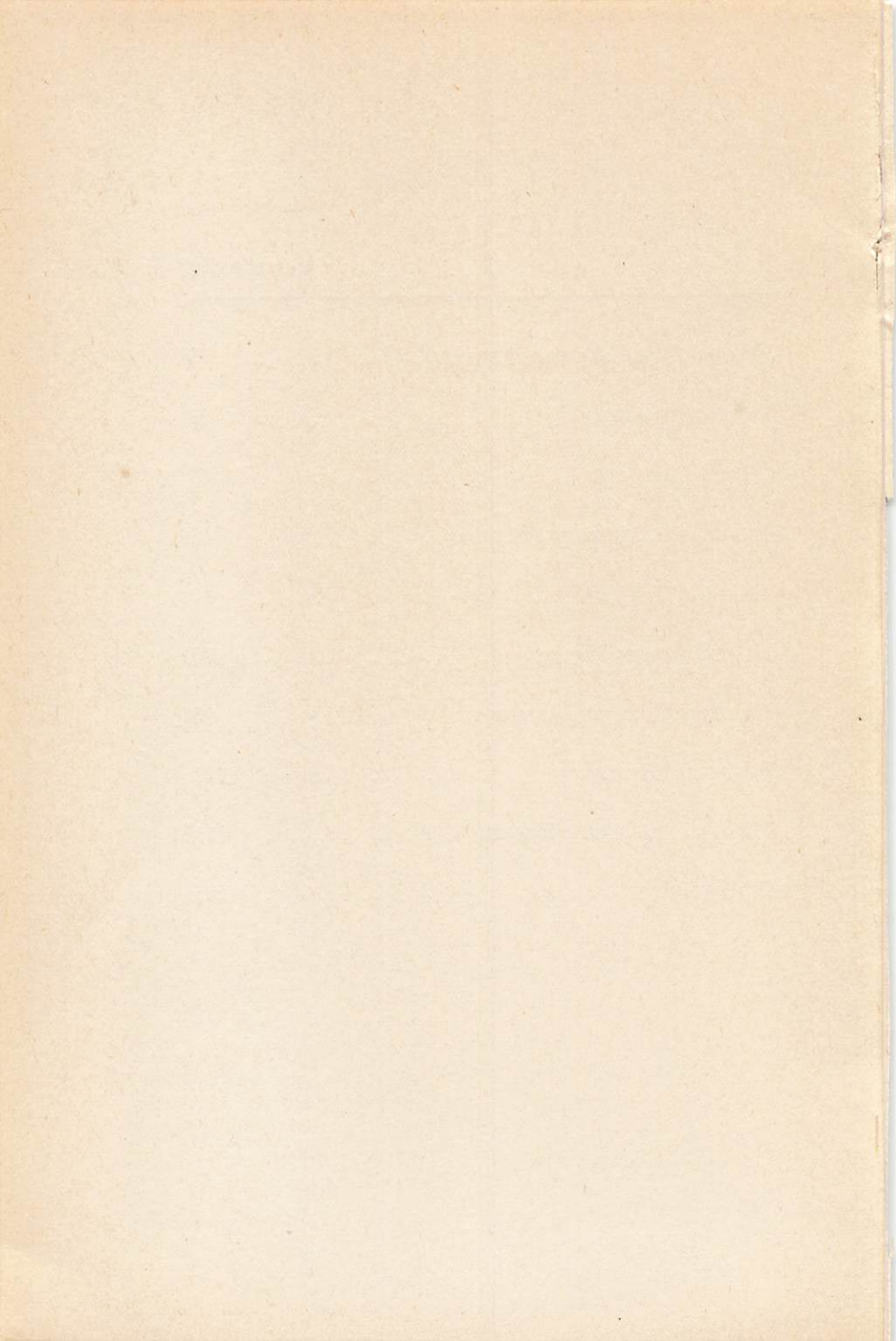
His greatest successor, Paracelsus, taught the same law, and amplified it to show that the same vital force controls the harmony in both plant and animal life.

In this book the author portrays these truths from the old masters and describes modern efforts to respond to them. Thus it presents a comprehensive outlook on the history of the methods and arts of healing, and makes a sincere appeal for a return to Nature's Way.

— E. D. WILCOX, M.D.

Contents

ANCIENT AND MODERN SCIENCE	3
OCCULT ANATOMY	13
MAN'S VEHICLES	25
LIGHT AND COLOR IN HEALING	43
HEALING SYSTEMS	57
HEALING WITH HERBS	79
ANCIENT CHINESE METHODS	93
MAGNETIC HEALING	103
MENTAL AND FAITH HEALING	111
Bibliography	125



Healing and Occult Science

Chapter I

Ancient and Modern Science

ATTEMPTS at reconciliation between formal science and occult science are often looked upon with considerable suspicion. Scientific theories have been advanced with a note of finality as though we are to believe that learning had its beginning in the sixteenth century and has reached its approximate climax in the twentieth. Really great men of science realize this absurdity, but the most dangerous of fools is the educated one, for wise in his own conceit, he is an ever present obstacle to progress. Sir Oliver Lodge once wrote: The time has come to stop betraying science. When speaking of science we here refer to the study of man. "Universally revered by the learned of antiquity, the human body was accepted as a miniature of the universe and the most proper subject for mortal contemplation."¹

The Pythagoreans, and after them the Platonists, Neo-Platonists, and Gnostics, defined the physical body as the house or domicile of the soul, a viewpoint respected by Dr. Carrel, one-time Nobel Prize winner and author of *Man, the Unknown*. But there are others like the college professor who in a violent controversy over the immortality of the soul, climaxed his argument by saying: There is no such thing, and when I die I shall come back and prove it!

¹*Man*. M. P. Hall

which is looked upon as superstition in one century will be the basis of approved science in the next.

It is held before us that it was Hippocrates who lifted the art of healing to a science by divorcing medicine from religion. But at the same time we are asked to forget that Hippocrates himself was a priest-physician and that his famous oath is directed to the gods and goddesses of the faith of his fathers. Moreover, what were the healing methods used by Hippocrates, the so-called father of medicine? They were: food, water and herbs primarily, although his diagnostic studies and observations undoubtedly contributed to secular medicine which from that day started on its way. It is significant in this regard, and we refer here to another work of Mr. Hall³, that during the rise of the Roman empire priest-physicians were still the sole custodians of public health, while secular medicine 'prospered' during its decline. Up to that time Romans had never paid a fee for medical care, but the new type physician, who had removed the superstition of divine aid, had substituted in its place the more profitable superstition that man can buy health and that since he appreciates only that for which he pays, he should pay well!

It was then for the first time that it became necessary to make laws against malpractice and to devise legal methods to hold physicians responsible. In the sight of these medics, man had lost his status as a son of the Gods, to become a 'case history.'

³*Healing, the Divine Art.* M. P. Hall

Ancient and Modern Science

ATTEMPTS at reconciliation between formal science and occult science are often looked upon with considerable suspicion. Scientific theories have been advanced with a note of finality as though we are to believe that learning had its beginning in the sixteenth century and has reached its approximate climax in the twentieth. Really great men of science realize this absurdity, but the most dangerous of fools is the educated one, for wise in his own conceit, he is an ever present obstacle to progress. Sir Oliver Lodge once wrote: The time has come to stop betraying science. When speaking of science we here refer to the study of man. "Universally revered by the learned of antiquity, the human body was accepted as a miniature of the universe and the most proper subject for mortal contemplation."¹

The Pythagoreans, and after them the Platonists, Neo-Platonists, and Gnostics, defined the physical body as the house or domicile of the soul, a viewpoint respected by Dr. Carrel, one-time Nobel Prize winner and author of *Man, the Unknown*. But there are others like the college professor who in a violent controversy over the immortality of the soul, climaxed his argument by saying: There is no such thing, and when I die I shall come back and prove it!

¹*Man.* M. P. Hall

The fact is, as M. P. Hall has set forth in his already quoted work, that occultism does not dispute the result of scientific investigation, but maintains that the physicist has failed to demonstrate the chemical origin of life, and is arbitrarily asserting opinions irreconcilable with the facts of life. Man is a microcosmos by heredity. The universe is the cause of man, and if it produces like, man cannot be otherwise than a universe. This idea of a close parallelism is as old as man, and only gradually became abandoned when science chose to depart from the old traditions, and learning, divided against itself, entered upon a course of competitive speculations. Certainties vanished and uncertainties multiplied. Indeed, so long as science, religion and philosophy can find no common ground, concerted education, co-ordinated to the perfection of the race, is unthinkable. Only ignorance and pride, not knowledge, can prevent us from inclining our minds to the wisdom of past ages. The first scientists were the initiated priests, those first sages to whom we are indebted for the fundamentals of science, who found spirituality and idealism neither detrimental to learning, nor incompatible with the premises of scientific thought.

Times are changing constantly and today once more we are beginning to envision the true splendor of the ancient wisdom. We say we want facts. Yet every experiment, or so-called demonstrable fact, is limited to sense perceptions and by conclusions drawn, the fallacies of which are but too often 'proved' by later discoveries. Then, once more, a proudly erected sci-

entific edifice crumbles into ruins and another is built to stand until a later time of destruction.

What are facts, evidence and proof? What are conclusions drawn but 'theories' limited by our understanding? As we grow towards this realization, dividing lines between philosophy and science fall away. And our study becomes all the more fascinating, for we approach that inter-relationship of all-that-is in greater unity. Can what science maintains be affirmed by philosophy? Are philosophical hypotheses to be confirmed by scientific experiment, or individual experience?

Anatomical research is the unravelling of things; mystical experience and occult research lead us to the principles beyond.

"Spirit and matter are each of them respectively an 'event' as the underlying Reality passes through eternal duration."² Today the oneness proclaimed in the wisdom-philosophy is becoming rediscovered in the field of science.

The purpose of this small volume of re-written articles is to present some aspects of the subject of healing in relation to the ancient wisdom teachings. Little on this subject has been published, although scattered references may be found throughout the works of well-known writers on esoteric philosophy. That the mentioning of healing and occultism in one and the same breath calls forth the scorn of orthodox medical science need not concern us. As Paracelsus has said: That

²*The Theosophical Path*, February, 1930, p. 164

which is looked upon as superstition in one century will be the basis of approved science in the next.

It is held before us that it was Hippocrates who lifted the art of healing to a science by divorcing medicine from religion. But at the same time we are asked to forget that Hippocrates himself was a priest-physician and that his famous oath is directed to the gods and goddesses of the faith of his fathers. Moreover, what were the healing methods used by Hippocrates, the so-called father of medicine? They were: food, water and herbs primarily, although his diagnostic studies and observations undoubtedly contributed to secular medicine which from that day started on its way. It is significant in this regard, and we refer here to another work of Mr. Hall³, that during the rise of the Roman empire priest-physicians were still the sole custodians of public health, while secular medicine 'prospered' during its decline. Up to that time Romans had never paid a fee for medical care, but the new type physician, who had removed the superstition of divine aid, had substituted in its place the more profitable superstition that man can buy health and that since he appreciates only that for which he pays, he should pay well!

It was then for the first time that it became necessary to make laws against malpractice and to devise legal methods to hold physicians responsible. In the sight of these medics, man had lost his status as a son of the Gods, to become a 'case history.'

³*Healing, the Divine Art.* M. P. Hall

Departing from the Aesculapian Mysteries medicine left behind the exalted ethical standards of its past. And more was lost: beauty and dignity; the noble spirit which surrounded the temples of Aesculapius.

The body, 'the temple of the most high,' never has been treated with such gentle reverent care since commercialism entered the field of healing.

When physicians were priests and priests physicians, healing was for *all* the sick and not alone for those who could afford it. In the temples dedicated to healing there was no discrimination between poor and rich. The physician then was not 'in business,' nor did the temple-grounds house the disgraceful places many of our present free and 'charitable' institutions are.

Science has paid its contribution to civilization, but the wisest men of all time have realized the reality of spiritual values. They have been inspired to serve humanity and human needs not for gain, or hope of profit, but by love of man.

Spirit, the root of all things, cannot be denied its own by barriers science in its self-sufficiency sought to erect. Science belongs to this world alone. Man does not. And while time moves on in its eternal cycles, we shall return closer and closer once more to the very methods employed by the physicians in the olden temples who, like Hippocrates, taught men to find natural ways to health.

The universal disease of mankind, Buddha taught, is ignorance, and wisdom the only remedy.

"Nature, wise in all her ways, bestows upon her creations the knowledge necessary for their survival. Man, in the process of becoming civilized, has dammed up his instincts and impulses and thus has lost his psychic bond with universal life. He will blunder along, falling from one conceit into another. It is in this way that nature in the end outwits the human error, for man after long suffering will come to realize that only by listening to the voice of nature can he survive."⁴ This discovery is wisdom.

"Many valuable treasures of the past" wrote Franz Hartmann, M.D., "have been buried in forgetfulness; many ideas that shone like luminous stars in the sky of ancient medicine have disappeared during the revolution of thought, and begin to rise again on the mental horizon where they are christened with new names and stared at in surprise as something supposed never to have existed before."⁵

We have lost much that is only slowly being regained.

The Pythagoreans have long before now experimented in color-therapy and the use of incense and other fragrances for healing purposes. Astro-diagnosis and -therapy have been practised for thousands of years, and the medieval astrologer-physicians acted upon the authority of Hippocrates, Galen and Avicenna when they developed an elaborate system of correspondences be-

⁴*Healing, the Divine Art.* M. P. Hall

⁵*Occult Science in Medicine*

tween planets and herbs, as well as chemical and mineral remedies.

The Rosicrucians, who received their original teachings from the ancient mystery schools, at about the same period produced such physicians as Fludd, Maier and Heydon; and herbology played an important role among other methods which are finding a reawakened interest.

Alchemy's tradition too is long and venerable. Alchemists were not gold-makers; in seeking after ultimates of chemistry they made many important discoveries along the way which have enriched the pharmacopoeia of modern medicine.

The power of mind the ancients knew so well, became a field of investigation for modern psychologists who lost their way not in mind but in matter. Mental healing went on its independent way, as did faith-healing, which is as old as man.

Ages of spirituality have preceded the past age of materiality, and other eras of higher spiritual thought are bound to follow. "During these preceding ages many eminently valuable truths were known . . . and although modern science which deals with the external appearances of physical nature is undoubtedly greater than that of former times, a study of the ancient books on medicine shows that the sages of former times knew more of the fundamental laws of nature than what is admitted today."⁶

Both ancient and modern science are right as far as

⁶*Occult Science in Medicine*

they go, but where modern science pays all its attention to the forms, the ancient science deals with the principles and powers, taking into only secondary consideration the vehicles through which they manifest.

Occult science holds out this key: 'man is a composite entity.'

The wisdom of the ages stands unchanged with the passing of time and the changes of events on the screen of becoming.

Chapter II

Occult Anatomy

IN DISCUSSING some salient points of the human body we shall for obvious reasons start with the heart. Anatomically the heart is described as *The Heart* a hollow muscular organ of conical form. It may be considered as a double organ, of which the right side is devoted to the circulation of the blood through the lungs, and the left side to its distribution by the aorta and its subdivisions throughout the entire body.

The so-called pulse-point is the sino-auricular node (which is regarded as the seat of the origin of the heart-beat) receiving fibers from the vagus and sympathetic nerves.

Paracelsus, commenting on the occult significance of this circulation of the blood, wrote: "The human blood contains an airy fiery spirit, and this spirit has its center in the heart, where it is most condensed and from which it radiates, and the radiating rays return to the heart." He then established the universal correspondence by saying: "Thus the world has its fiery spirit pervading the atmosphere, and its center is called the sun, and the influences radiating from the sun return to that center."

As affirmed by the Gnostics, the heart within man is "an organism patterned after the world soul," even as to its geometrical form, or conical shape. And in the writings of the Hindûs the heart is referred to as a small

lotus of eight petals, the seat of Brahmâ, or the center of spiritual consciousness in man. Thus as the sun is the light of the world, so is the heart the sun in man.

In his commentary on the *Kathopanishad*, the great Vedantist, Śankarâchârya, observes that the Âtman, the Lord of the past and the future, should be meditated upon "as a light of the size of the thumb in the cavity of the heart." And Paracelsus described the "Dweller in the heart" as a bluish, flame-like body.

In an extremely rare Dutch book, *Geheime Figuren der Rosenkreuzer*, appears a drawing of the symbolical heart. In the center is the blazing sun and the double interlaced triangle surrounded by the circles of the elements numbered 1 to 5 (in accord with the Brahman tradition of the five heads of Brahmâ), the last circle containing the planetary signs.

Well did the Ancients maintain that the heart is the seed of the microcosmos. The body is in the heart, as the oak is in the acorn. The heart is the sacred island, the first of the seven continents, and within it dwell the "children of the fire mist," whose reflections are later to be set up in the organs and functions of the body. The Hermetists and Rosicrucians likewise referred to the Heart Mystery when speaking of the kingdom within. And in Christian mystical language man is the living temple of God and the heart is the Holy of Holies of that temple.

H. P. B. wrote that occultists know every minute portion of the heart; they correspond to the parts of the brain.

A description of a temple of the Egyptian goddess Hathor as given by W. M. Adams mentions the hieroglyphic titles attached to the various portions of the temple. These also suggest occult anatomy. Thus the "Hall of the Golden Rays," for instance, is a reference to the spinal canal.

If the Pyramid is a temple of the Heart Mystery, as indicated by its form and position, then the Dhyâni-Buddhas have their microcosmic thrones in the aura of the heart.

Turning again to Eastern occultism, we read that at death the spirit withdraws its radiations from the parts and extremities of the body to the heart. "Even if the head be severed from the body," writes H. P. B., "the heart will continue to beat for thirty minutes. The spot in the heart which is the last of all to die is the seat of life, the center of all, Brahmâ, the first spot that lives in the foetus, and the last that dies. This spot contains potential mind, life-energy, and will. During life it radiates prismatic colors . . ." The aura of the heart (or rather of the flame which is in the heart) consists of a complete spectrum — seven colors, seven principles. According to the Instruction there are seven brains in the heart, and seven hearts in the brain, the 'Seven Spirits before the throne' of the Âtman. "The first born," says *The Secret Doctrine*, "are the Life, the heart and the pulse." The pulse has often been referred to as the heavenly breath, related to the rhythm of the Infinite.

Dr. de Purucker describes the heart (inflamed with

invisible light) as the physical organ of the spiritual ray; the pineal gland classed in like fashion he calls its organ of spiritual-intellectual activity in the head, while both working together activate the pituitary body. The latter, aroused, communicates the transmitted influence to the brain and nervous system, and the entire body thereafter feels the effects.¹

Our body then is the real Temple of Solomon, as Ghadiali set forth. Its two gangliated cords, or right and left chain of the sympathetic nervous system are the original right and left pillars of this temple. The right sympathetic chain — predominating through the liver — with a predominance of the Solar attribute, is actuated by the infra-green, while the left chain with its predominance of the Lunar attribute — and predominating through the spleen — is actuated by the ultra-green spectral division.

Between the sun and the moon chains is the spinal column, the “terrestrial system,” thus completing once more the “trinity aspect of manifested God.” Anatomy teaches that the gangliated cords (or Idâ and Pingâlâ as they are called in Sanskrit) reach the cerebral hemispheres through the medulla oblongata. Traversing the decussation of the pyramids, the nerve-fibers cross. This, by the way, explains the action of the left chain on the right nostril and of the right chain on the left nostril. Thus in occultism “the right nostril is the Sun breath, and the left nostril the Moon breath.”

The sympathetic nervous system, as we know, is a

¹*Studies in Occult Philosophy.* G. de Purucker

series of ganglia connected by intervening cords. These extend on each side of the spine from the skull to the coccyx. It consists of plexuses, or aggregations of nerves and ganglia. The sympathetic cords (or right and left chains), wrote H. P. B., take their rise from a sacred spot above the medulla oblongata. Its most important plexus is the solar plexus, sometimes called the brain of the stomach because emotions can be felt here (owing to the correspondence with Kâma). This explains why psychic clairvoyant perceptions often act at this region, as in the reading of sealed letters, psychometrizing substances, etc.

In all, there are seven major plexuses, called Chakras, through the center of which passes the Sushumna, the nâdi, or tube, which descends as the central canal of the spinal column, while through the left chain passes the tube called Idâ and through the right chain, the Pingâlâ.

According to the ancient Brahmans, the Lord of the human race is keyed to the musical note *fa*, and His vibration runs through the Sushumna. H. P. Blavatsky speaks of the Idâ and Pingâlâ as the sharp and flat of this central tone; the two latter tubes being profoundly influenced by the nostrils.

From between the vertebrae of the spinal column stretch out 32 other sets of nerves (tubes or nâdis) with their innumerable branchlets which are distributed throughout the body as a network, producing the sense of touch and performing other necessary functions. These nâdis are so fine in their texture that if four

hundred of them were collected and tied together they still could not be seen by the naked eye, and yet they are hollow like pipes. The nerve-system resembles a tree with its innumerable branches covering the whole of the human body; the root being upward and the branches downward.

All outward objects which are cognized by the human senses "are reflected in the Sushumna Nâdi," therefore the Rishis call this body the Microcosmos. For instance, when you see the sun, moon or stars you do not actually go near them in order to see, but you see them because they are reflected in your Sushumna Nâdi. Thus it is evident that various nâdis spring from the Sushumna, "the receptacle of the Inner Soul" and extend in all directions through the human body. This system then is considered as a huge reversed tree. In fact, from an examination of the human spine it is not difficult to recognize therein the simile to the World Tree as set forth in the *Bhagavad-Gîtâ*.

Another important chakram is the one situated in the brain and thought to correspond anatomically with the pineal and pituitary glands. This plexus is called the Sahasrara, or thousand petalled lotus, connected with the sun. In all the great philosophies of the world the visible light of the physical sun is linked up with the spiritual light of God, "the light that enlighteneth every man who cometh into the world"; just as in *Genesis* the rainbow — reproducing the spectral colors of the white light — is referred to as the token of the covenant between God and man. Light indeed is a fun-

damental expression of life, as the discovery of the electrons — whirls of light of an electrical essence — once more revealed.

The true power of the pineal gland, taught the ancient philosophers, is in its spiritual counterpart, even as the strength of man abides in his invisible nature. To the clairvoyant this so-called 'third eye' is said to be visible

*Pituitary
and Pineal
Glands*

as "a vibrant spectromatic aura, surrounding the outer body of the gland and pulsating with an electric light." And H. P. B. says in *Isis Unveiled*: "During the process of thought, manifesting in consciousness, a constant vibration occurs in the light of this aura. . . . The brain, set vibrating, conveys the vibrations to the spinal cord, and so to the rest of the body."

Do today's discoveries not confirm the ancient philosophy of the sages, when these light-vibrations can be registered by the photographic plate, as a physical proof of that which, thus far, only the mind's eye could perceive?

And what about the pituitary gland likewise mentioned?

In certain East-Indian systems the pituitary is called *manas-antaskarana*: the 'bridge of the mind.' When stimulated by sustained and concentrated thought, it is said that little ripples of light emanate from it, gradually extending toward the pineal gland, until the luminous force lights the interior of the brain-ventricles.

Is it surprising that the inner luminosity responds to the outer light?

Maxwell, in his *Medicina Magnetica*, wrote: "That which men call the world-soul is a life, as fire, spiritual, fleet, light and ethereal as light itself. It is life-spirit everywhere, and everywhere the same. . . . This spirit is the common bond of all quarters of the earth and lives through and in all — *adest in mundo quid commune omnibus mixtis, in quo ipsa permanent.*"²

We will now turn attention for a moment to the importance of the spinal column, from which we have seen the nerves, or nâdis, branch off like a tree, distributing the liquid light of electromagnetic force throughout the body. The spinal structure, as we know, is made up of 33 segments or vertebrae. (By the way, the number 33 is highly significant, for David reigned 33 years in Jerusalem, the life-time of Jesus was 33 years, 33 degrees are recognized in Freemasonry and the number 33 was the cryptic signature of Sir Francis Bacon.) These vertebrae then, are piled one upon the other, forming a strong pillar for the support of the head and trunk; the whole column may be considered as a hollow cylinder, one of its chief purposes being the protection of the spinal cord.

This ladder of bones played a most important part in the religious symbolism of the ancients, where it is often referred to as the narrow road, sometimes again as the serpent.

In referring to the Tat pillar of the Egyptians, M. P. Hall asks:

²*Isis Unveiled.* H. P. Blavatsky

"Is not the 'Tat,' doubled in 'Amenta,' the double spinal column of the coming sixth root race of man, of whom it has been written that the ganglia of the sympathetic chain will be linked, forming a second spinal cord, which will finally merge with the first in the production of the ultimate type of physical body? Here then is the mystery of the double pole, the two poles in one body. In the perfection of the body this mystery will be consummated by the blending of the two poles in the ultimate union of the cerebrospinal and sympathetic nerves."³

(The double-headed phoenix is the symbol of this accomplishment, as is also the two-headed king of the alchemists.) "The spinal column," writes H. P. B., "is called Brahmadanda, the rod or stick of Brahma, and it is this which is symbolized by the bamboo rod carried by the ascetics, the seven knotted wand of the Yogis, the seven knots of the seven nâdis along the spinal cord." According to Western science the sixth ventricle runs longitudinally through the center of the spinal cord. It originates in the ventricles of the brain and descending the length of the cord, is presumed to end opposite the sacro-coccygeal ganglion. It is just visible to the naked eye, but extends throughout the spinal cord.

Most Oriental writers agree that this sixth ventricle is identical with the Sushumna, the aforementioned chief of the nâdis, or tubes. According to the *Uttara-Gîtâ* the Sushumna is a fine nerve, a golden tube through

³*Man.* M. P. Hall

which move the vital airs of the microcosmos and from which all the sensory nerves take their birth.

This knowledge, revealed in the writings of the ancients, is called occult, or hidden, because not known except to those who, in greater awareness, have found answers to the recondite problems of life and being. It is the heritage of those who had ears to hear and eyes to discern the true from the false in a world of blinding appearances.

Chapter III

Man's Vehicles

THE terms human aura, etheric double, astral body, health aura, etc., are used rather indiscriminately. What is the aura? What is its relation to the physical body? *Human Aura*

Generally speaking, we might say that the flow of vital energy, surrounding and interpenetrating physical structures of living tissue, constitutes their etheric counterpart. The etheric body is not spiritual, but physical, though above the gaseous state. An apparent form is lent to it by the rapid motion of its subtler matter. Everything in nature has this etheric counterpart, inorganic as well as organic structures being surrounded by an organic sheath. For our subject, however, we will deal with the 'human double' alone, remembering that every tissue, every cell, every bone-structure has its own counterpart of etheric material anchored to the elements which compose it, varying in density and degree, according to the structure within and around which it functions.

As early as 1911, Walter Kilner, M.D., published a work in which he described this aura, made visible to ordinary sight by means of his color screens. In this book, republished in 1920, he draws the attention of the medical profession to the diagnostic value of these emanations.¹

¹*The Human Atmosphere*

In 1937 Oscar Bagnall wrote a book on the same subject² confirming Dr. Walter Kilner's findings, though adding little. The experiments showed that in health these emanations can be seen as if leaving the body at right angles, but are drooping over diseased areas, while tangled spots, due to local disturbances, can block the flow of vital energy.

In the *Transactions of the Medical Research Center of the London T. S.*, we find explained that the flow of prâna is pinched by congested conditions of tissues, or structures, and again: "actual muscle or nerve-exhaustion . . . depletes the double," the use of drugs being given as another physical cause of depletion. A similar theory is set forth by G. Hodson in his *An Occult View of Health and Disease*.

That pinching of nerves by a malalignment of bone structures may be responsible for disorders, obstructing, as it does, this flow to the related parts, is likewise readily understandable.

When chiropractic proclaimed its nerve impulse theories the question spontaneously arose: by what means do the nerve centers act on the free cells which physiologically have no connection with the nervous system? Dr. Metchnikoff of the Pasteur Institute, Paris, after discovering the fact that a simple external excitant can abruptly change the leucocyte proportion of the blood, clearly showing the part enacted on free cells by the nervous system, offered various explanations to the medical profession in an article in *La Presse*

²*The Origin and Properties of the Human Aura*

Medicale, Nov. 24, 1934. Dr. Metchnikoff suggested that the nervous system may be capable of 'action at a distance'; that is, the brain may have a 'radiating' influence upon the body tissues. What nerve force is remains unexplained. H. P. Blavatsky speaks of nerve-'fluid' and of nerves 'controlling the circulation of blood.'³ Paracelsus calls this nerve fluid 'liquor vitae,' "an essence that is equally distributed in all parts of the human body." Dr. B. W. Richardson (F. R. S.), quoted in *The Secret Doctrine*, I, p. 532, uses the words 'nervous ether' and writes: "The evidence in favor of the existence of an elastic medium pervading the nervous matter and capable of being influenced by simple pressure is all-convincing. In nervous structure there is, unquestionably, a true nervous fluid as our predecessors taught."

Viewing it from the standpoint of occult science, G. de Purucker describes the aura as an extremely subtil and therefore invisible essence or fluid that emanates from and surrounds, not only human beings and beasts, but also plants and minerals. "It is one of the aspects of the Auric Egg. . . . It is at once magneto-mental and electro-vital; suffused with the energies of mind and spirit — the quality in each case coming from an organ or center of the human constitution whence it flows. It is the source of the sympathies and antipathies that we are conscious of. Under the control of the human will it can be both life-giving and healing, or death-dealing. . . . Sometimes this fluid . . . manifests itself

³*Theosophical Glossary*

by flashing and scintillating changes of color . . . depending not only upon the varying moods of the human individual, but also possessing a background equivalent to the character or nature of the individual.”⁴

Most interesting, in connection with the above, is the approach set forth by Edw. Podolsky, M.D., author of *Medicine Marches On*, who tells of the so-called mitogenic, or life ray “given off by plants and beasts and from the human body . . . which gives the body a distinct aura.”

These are the rays ‘radionics’ seeks to utilize as an indication of health or disease, to be treated by the use of other rays.

Dr. Gurwitsch, of Leningrad, claims the discovery that different parts of the body give off different types of rays. He has been working with another Russian scientist, Dr. D. N. Borolin, in studying rays given off by the human bloodstream. Colors have entered in various experiments.

Dr. George W. Crile of Cleveland, who has been very active in this field, has said: “Disease reduces short wave radiations. When the short waves of an organ are reduced, the vitality of that organ is reduced. And when they are reduced to zero, the organ stops functioning and the person dies.”⁵ Some of the short-waves, according to Dr. Crile, are so short that they can displace electrons from atoms. By doing this, they produce electric impulses which pass through the human

⁴*Occult Glossary*

⁵Quoted in *Philadelphia Inquirer*, January 21, 1940

nerve-pattern. Thus the shortest of these waves may be responsible for human emotions!

The most evident structures of the etheric body are the plexuses, or chakras. They are indeed "physical points . . . most of them working from power received through the spinal column from the heart and brain."⁶ Otherwise, they have been described as vortices through which incoming energy runs through the spinal cord, and outgoing currents discharge themselves; a double vortex, woven into an intricate and characteristic pattern of colors.

In man these chakras are the link between consciousness and its physical means of expression. Thus Eastern philosophy teaches that the more self-aware and self-directed the individual becomes, the more he ceases to react automatically to outward stimuli, the more the life of the chakras develops.

These plexuses too are related to the glands, both physiologically and psychologically. For how else, if at all, could emotion affect the physical? The emotion comes first, while the action through these centers in turn produces the physically noticeable symptoms of retarded or accelerated circulation.

Awareness is limited by the individual and preceded by mind impulse. We see only when the brain sifts and interprets, as the mind orders us to see. For instance, how often have we been in a teeming crowd, our mind a perfect blank; we came back (typical expression, but back from where?) with a start, realizing

⁶*Studies in Occult Philosophy*, G. de Purucker, p. 447

that we had been staring, seeing nothing at all. Our physical eyes did not change, but failed to register. *You* see, you hear: it is the 'I' beyond. Why is it that when two people view the same picture, or an intricate design, one may see a panorama of beauty unfolded, or find a scientific delight, while to the other, these are mere dots and lines. Why? Because it is a matter of individual interpretation and understanding, a faculty of the mind. To understand we must have experienced.

The idea that a thing cannot be unless perceived by the senses was bound to lose out, when developing science came to prove the existence of forces not perceived in any such manner. And although, in itself, the acceptance of such forces may rest upon the materialistic translation of their existence, deductive reasoning would lead to other workings of the law, long before the demonstration was an accomplished fact. Also, when we say we know certain things through the senses, we merely classify them. There must be something within ourselves that permits the knowing.⁷ The physical senses recognize only physical things, but, as F. Hartmann, M.D., pointed out, all visible things are an expression of something beyond. "There can be no motion where there is no emotion to produce it. . . . All motions are manifestations of energy; energy is a manifestation of consciousness; consciousness is a state of mind; mind is a vehicle for the manifestation of spirit; spirit is the 'Breath'"⁸

⁷*Culture of Concentration*. W. Q. Judge

⁸*Occult Science in Medicine*

There exists a close relationship between the etheric double and the breathing processes which control the vital or prânic vehicle. Drawn *Vital Force*
 in through the lungs, the intake of prâna or *(Prâna)*
 vital energy is directly related to the breathing rhythm which activates the splenic chakram, thus affecting the etheric circulation and qualifying this current of energy discharged along the nerve-sheaths. This so-called prâna has been described as composed of vitality globules of a sevenfold nature, formed in the light and closely associated with pure oxygen.⁹ We also refer to Dr. Baraduc's experiments with the bio-mètre, whereby this current was demonstrated. His theory was that this force, whatever its nature, is universally present, flowing through every physical organism and controllable by will.¹⁰ Reichenbach's experiments on the polarity of the human body should likewise be mentioned.

Prâna is said to be specialized by one's breathing rhythm into personal vitality. It can be directed by our thoughts and will, and can thus be imparted to others, as is the case in magnetic healing.¹¹

Among earlier thinkers it was a common belief that the breath of man is the carrier of his life-principle, or prâna, which by the way should be considered a force, such as electricity, rather than a vehicle.

Turning to a textbook on neurology we find the

⁹*La Vie devant la Sagesse antique et la Science moderne.*
 L. Elbé

¹⁰*Les Vibrations Humaines*

¹¹*Transactions Medical Research Center, London T. S.*

vagus, or pneumo-gastric nerve — the tenth pair of the cranial nerves, arising from the sides of the medulla oblongata — described as the greatest nerve of the body. Very instructive in this connection is the analysis of the name of this nerve. The Greek word 'pneuma' means 'breath,' while to the ancient philosophers the word signified soul, the life-giving principle, or the breath-of-life. It is interesting to note therefore, that the pneumo-gastric nerve does dominate the respiratory system, motor fibers of this nerve extending to the pulse-point in the heart, and its branches reaching to every vital organ in the body. This nerve, therefore, meets all requirements as: the golden tube (and incidentally all nerves in textbook-plates are colored in yellow), through which moves the breath of the soul; the royal road, the highway of the Âtman of the Upanishads.¹²

The late Dr. Carey, who devoted a lifetime studying the correlations between the Bible and the human body, describes this nerve as follows: "This wonderful nerve is the largest bundle of nerve-fibers in the body; it is truly a Tree of Life and its branches distribute the Holy Breath. . . ."¹³

As for the etheric body as a whole, its assumed function is to act as the meeting point between the physical cell, blood, lymph, etc., and the complex etheric forces which overshadow body metabolism. Food and water are taken in by mouth, air through the lungs and the skin, prâna and all the subtler forces — riding on the rhythm of the breath —

¹²*Man.* M. P. Hall

¹³*God, Man and the Word Made Flesh*

597



MAR 28 2000	
MAR 28 2000	

1325 N. College Avenue, Claremont, CA 91711-3199 •

909/626-3521 •

There exists a close relationship between the etheric double and the breathing processes which control the vital or prânic vehicle. Drawn *Vital Force*
(Prâna) in through the lungs, the intake of prâna or vital energy is directly related to the breathing rhythm which activates the splenic chakram, thus affecting the etheric circulation and qualifying this current of energy discharged along the nerve-sheaths. This so-called prâna has been described as composed of vitality globules of a sevenfold nature, formed in the light and closely associated with pure oxygen.⁹ We also refer to Dr. Baraduc's experiments with the bio-mètre, whereby this current was demonstrated. His theory was that this force, whatever its nature, is universally present, flowing through every physical organism and controllable by will.¹⁰ Reichenbach's experiments on the polarity of the human body should likewise be mentioned.

Prâna is said to be specialized by one's breathing rhythm into personal vitality. It can be directed by our thoughts and will, and can thus be imparted to others, as is the case in magnetic healing.¹¹

Among earlier thinkers it was a common belief that the breath of man is the carrier of his life-principle, or prâna, which by the way should be considered a force, such as electricity, rather than a vehicle.

Turning to a textbook on neurology we find the

⁹*La Vie devant la Sagesse antique et la Science moderne.*
 L. Elbé

¹⁰*Les Vibrations Humaines*

¹¹*Transactions Medical Research Center, London T. S.*

vagus, or pneumo-gastric nerve — the tenth pair of the cranial nerves, arising from the sides of the medulla oblongata — described as the greatest nerve of the body. Very instructive in this connection is the analysis of the name of this nerve. The Greek word 'pneuma' means 'breath,' while to the ancient philosophers the word signified soul, the life-giving principle, or the breath-of-life. It is interesting to note therefore, that the pneumo-gastric nerve does dominate the respiratory system, motor fibers of this nerve extending to the pulse-point in the heart, and its branches reaching to every vital organ in the body. This nerve, therefore, meets all requirements as: the golden tube (and incidentally all nerves in textbook-plates are colored in yellow), through which moves the breath of the soul; the royal road, the highway of the Âtman of the Upanishads.¹²

The late Dr. Carey, who devoted a lifetime studying the correlations between the Bible and the human body, describes this nerve as follows: "This wonderful nerve is the largest bundle of nerve-fibers in the body; it is truly a Tree of Life and its branches distribute the Holy Breath. . . ."¹³

As for the etheric body as a whole, its assumed function is to act as the meeting point between the physical cell, blood, lymph, etc., and the complex etheric forces which overshadow body metabolism. Food and water are taken in by mouth, air through the lungs and the skin, prâna and all the subtler forces — riding on the rhythm of the breath —

¹²Man. M. P. Hall

¹³God, Man and the Word Made Flesh

enter through the chakras, stimulating the glandular secretions, etc. Thus the processes of metabolism continue, needing all that science has to offer about enzymes, hormones, etc., to fill in the picture.

Now it is at this point, when actual protoplasmic changes take place within the cells, that the etheric double fulfills its function as the matrix, or organized container, within which cell-growth and tissue-changes can occur, holding the life-forces together when their physical form is undergoing alteration.¹⁴

In other words, the etheric double holds suspended, but active, the archiblasts (or true type) of that particular cell-tissue, while the psychological and physiological forces bring their integrating, or disintegrating, influences to bear upon the new protoplasm-in-formation.

It is the miracle of birth, of life, of growth; millions of such tiny miracles of organic chemical composition and transformation are taking place every minute in the human body. It is the drama of cell-formation, wrought under the combined influences at the etheric level and, when it comes to its culmination, the protoplasm formed is minutely better, or worse, than its predecessor, if not similar; and the body improves, deteriorates, or continues as before, according to the trend of the forces involved.

A comparison may be found in the precipitation of crystal formations. But better still is it to think of the etheric mould as of a cocoon, in which protoplasmic

¹⁴*Vital Magnetic Healing.* A. Gardner

granules in their minute form (the "myriad lives" mentioned by H. P. Blavatsky) break down into formless etheric stuff, like the cocoon woven by the caterpillar, in which it disintegrates into a little milky fluid. Yet, from this total collapse of form, in which the archiblasts alone remain, a complete new shape emerges!

In this connection we quote the following from an article by Arthur A. Beale, M.D.: ". . . we see in a cell from the human body an elemental nature, a mineral basis, a vegetable process, propensities of animal nature — in the loves, the attractions, the repulsions of particles — and the mental intelligence, this last acting as a directing force through the nucleus, operating through the chromosomes, and directly distributed through the problematical but essential genes. Now the nucleolus *per se* is more physical, . . . the chromosomes are less physical . . . and the genes fade out of the picture. . . . Beyond that they become for us only an energy. . . ."¹⁵

As is set forth in *The Field of Occult Chemistry* by Smith, Slater and Reilly, there is a moment when the tiny particles of the chemical constituents of the bloodstream and of the cell itself break down into fine etheric particles.

Today its own discoveries are leading science into this realm of the unmanifested.

The aforementioned close relationship between breathing-processes and the etheric double has been extensively treated by Ghadiali¹⁶ whose experiments

¹⁵*The Theosophical Forum*, June, 1937, p. 442

¹⁶*Encyclopaedia*, III

show an inter-pulmonary pressure fluctuation and a periodicity like tidal waves in the human body; suggesting also a relationship between astronomical and physiological phenomena. Here again, H. P. Blavatsky wrote many years ago: ". . . there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart — the same as the circulation of the blood in the human body . . . ; the Sun contracting as rhythmically, at every return of it, as the human heart does. . . . The universe . . . breathes, just as man and every living creature, plant, and even mineral does upon the earth; and as our globe itself breathes every twenty-four hours."¹⁷ This subject of cosmic circulations has been more extensively dealt with in *Cosmic Physiology*.¹⁸

*The
Breath*

Western science has derided the idea that we are affected by the planetary or heavenly bodies. Yet, if we consider that the sun and the moon, twice daily, lift about four sextillion tons of water thirty feet from their level, why should it be so difficult to realize that this very power must similarly influence and affect the comparatively tiny load of our vital body fluids. The chief engineer of the Los Angeles Department of Water and Power some years ago startled scientists when he reported to have measured, with recording instruments, that subsequent to usual ocean tides, wells indicate the occurrence of underground tides.

¹⁷*The Secret Doctrine*, I, p. 541

¹⁸*The Theosophical Forum*, April, 1937, p. 256

There are blood tides, as well as ocean tides; cycles in the great and in the small.

The subject is so seldom dealt with that we shall mention one experiment which the author has tested in his own work. To demonstrate the interpulmonary pressure fluctuation, Ghadiali made use of two Wolff's bottles; one filled with red, the other with blue-colored water, so as to differentiate the right and left sides. In each bottle a tube is inserted below water-level, while another tube (with a rubber attachment for the nostril) remains above the water-level. By exhaling air through the right nostril and tubing into the bottle with red-colored water, it will be seen that the air pressure raises the water in the other immersed tube. Repeating this process by exhaling through the left nostril and tubing into the bottle with blue-colored water, we find the height of the water in the immersed tube different. By carefully and studiously checking up on these variations through day- and night-periods, a definite periodicity was found to exist.

Various eastern philosophies have presented different views as to how the breathing-process fluctuates. Many texts teach that the two nares breathe alternately every hour, others state that the change is indeterminate, etc. The above experiments brought to light that the two nares breathe simultaneously, but that the pressure with which they exhale varies in a definite periodical manner. That is: when one nostril is at its highest pressure, the other is, or in health should be, at its lowest pressure. In this motion they resemble a

bicycle crank, there being two operations: one forward, one backward. During the forward operation the particular nostril is slowly increasing in air-pressure, while during the backward operation the nostril is slowly decreasing in air-pressure. This process has been graphically worked out on a scale, showing how many minutes it takes the breath to increase, or decrease, from one level to another.

The total time-period for increase, or forward operation, is 90 minutes; and the total time period for decrease, or backward operation, also is 90 minutes. It takes twice 90 minutes, or three hours, to complete one cycle of the breath. We further note that halfway, or 45 minutes after the beginning of an increase, both the forward and backward breath equilibrate (in the water-level). This point has been called the junction, which means that at this time the junction of the sympathetic chain arrives, equilibrating the right and left polarity of the sympathetic nervous system.

Now the question arises, if as was stated, the two nares operate according to a definite time schedule, what then is the beginning time when one nostril should breathe forward and the other backward? This time is at sunrise. Whether at that time the left, or right nostril starts its forward operation depends, it was found, on carefully calculated lunar conditions.

Starting with the new moon, and so on through the bright half of the moon, full moon and waning moon, the right or left nostril is active on certain days during each period. The left nostril starts its forward opera-

tion on the 1, 2, 3 — 7, 8, 9 — 13, 14, 15th days during the bright-half moon-month; and on the 4, 5, 6 — 10, 11, 12th days during the second, dark-half moon-period. On the other days the right nostril starts its operation at sunrise.

Thus, just as there is a certain period for tide and ebb, a proper time to sow and to harvest, so also has the human body certain unrecognized chemical and physiological reactions which best take place at certain exact periods, as may be verified by experiment.

Modern medical philosophy, if there is such a virtue, rejects the opinion that there is any connection between the psychological paroxysms of the maniac and the phases of the moon. Yet, the term *selenikoi*, which is equivalent to moonstruck, or lunatic, has been applied to persons thus affected from the most remote antiquity. We refer to Dr. Buchan's *Symptomatology* where he states to have found in these ancient rules a useful practical guide to himself, recommending an attentive observation of these to every student of medicine. The medical profession of late years has given considerable attention to the apparent differences in blood pressure and has attached an exaggerated diagnostic value to this pressure when either high or low. It never occurred to them to give this significance to the breathing process so closely related to cardiac action. In fact, it is the ratio between breathing and pulse-rates which is of far greater importance to life than has ever been realized before.

One other fascinating point touched upon in an

interesting article by Dr. Wegman, M.D., of Zurich, is the relationship between the breathing-process and the transformation of food "in order that spiritual activity may make itself manifest." The breathing forces upon reaching the brain become the spiritual forces at work in the sense-perceptions and thinking processes of the human being. In other words, there is "a spiritualization of earthly substance as a result of the co-ordinated processes of metabolism and breathing." Those forces working in the foodstuffs are freed and become forces of healing, inasmuch as the forces of the substances taken in nourishment are carried further into the breathing processes. Thus nutrition itself may be regarded as the beginning of a healing process by those who understand the nature of healing.

More and more scientists are becoming aware that it is the interrelationship of our bodily functions which is of vital importance to life. We have taken the human watch apart in fascinating and undoubtedly valuable anatomical and physiological studies of the separate workings of its parts, but it is the whole of all these parts, and their proper correlated functioning, by which life-in-health is maintained.

Chapter IV

Light and Color in Healing

LIGHT and the Cosmic Fire element enter into all ancient philosophies; for are we not the flameborn sons of God, thrown off as sparks from the wheels of the Infinite? Yea, even the spiritual Sun behind the physical sun is one of these Flames, nor was its beginning greater than that of the Flame in the human soul.

The Holy Spirit is Fire. And the ever-burning lamp of the alchemists which burned for a thousand years, without fuel in the catacombs of Rome is but the symbol of the same spiritual fire within man himself which was carried by the Initiate in his wanderings.¹

All chemistry from which animal and plant life take their need for growth and development was deposited in the earth and water by the Sun. All life is sustained by the Sun through indirect absorption of sunlight in the body.

The so-called 'primitive' races, in recognition of the God-sent powers of the Sun, offered their prayers to the rising and the setting Sun, the Solar Logos, as the millions of Mohammedans still do today when the call sounds from the minarets over the sands of the desert.

The ancients, much of whose knowledge has been lost, fully understood the influence of light and its colors; and strange stories remain of temples in older continents where the light of stellar bodies, linked to

¹*Initiates of the Flame.* M. P. Hall

sound-waves, was utilized for healing purposes, in connection with astrological influences.

In occultism colors are linked to states of being. Âtman, like the Sun, is referred to as colorless light, Buddhi is yellow, Buddhi-Manas indigo, Kâma red, etc., each color in turn having its own subdivisions which repeat in the small what the great originates.

It is not so much on which ray we are, as Dr. de Purucker explains, but rather where our consciousness is focussed that places us. A man whose swabhâvic character is on the red, or Kâma, but who lives in the Âtman, or highest part of it, is in a higher state of consciousness, living far more nobly, than one who may be dwelling in the indigo, but on a very low plane. No color therefore, he adds, is to be considered more spiritual than any one other, as "all are born in the heart of divinity."²

The Egyptians, like the Chaldeans and the Persians, and the Kabbalists after them, made a special study of color and were well aware of its relationship to sound and number. The Greeks utilized light-energy, and Herodotus, about 450 B.C., wrote a book on the value of sunlight for skin diseases. Aristotle, who also wrote on color, realized the influence of light in the formation of the green color of plants. Light as a healing agent was employed, we read, by the Roman physician Celsus, and by Galen, physician of Marcus Aurelius.

Thus we shall find that this ancient subject linked

²*Studies in Occult Philosophy*

to the mysteries, and always more or less pertaining to the healing art and priestcraft, once combined, has never entirely been forgotten. From time to time throughout history, master minds have turned to the subject of light and color, until, in later centuries, materialistic science began its search for knowledge of its physical properties.

It was at the end of the seventeenth century that the discoveries of Newton gave a new impetus to this research and the basis of spectrum analysis was laid. Still the mystery unsolved rests in the unanswered question: What is light?

Sir Oliver Lodge was well aware of man's limited mind when he spoke of light as "the mysterious messenger." Light, says H. Schellen, in his *Spectrum Analysis*, is the "vibration of a substance." Professor Tyndall speaks of the "sensation of light." Physicists defined it as "form caused by electro-magnetic vibrations," and so on. Dr. Pancoast defied them when he wrote: "A sensation could not cause the germ of a blade of grass to develop into a thing of beauty and utility; a vibration could not paint the rose, or shape and adjust its petals." He himself then speaks of light as a positive power, or force of nature, an actual and active manifestation of the creator, a vital energy that creates and destroys. That is to say, he distinguishes between the invisible energy of light and its visible representation, the light we see. Today we vaguely speak of light as "a series of oscillatory frequencies perceptible to us by the senses."

Not only do we not know what light is (nor electricity, nor magnetism, for that matter, although all these are believed to be different manifestations of the same cosmic force), but neither is the mystery of its projection understood. (*Ignotum per ignotius!*)

Three main theories have been propagated: Newton's emission theory, Huygen's undulatory wave theory (supplemented by what Pancoast calls the impulse and tension theory), and most recently Ghadiali's theory, depicting a gyratory spiral motion of photon emission, through the first ether medium.

The emission theory holds that light is composed of minute particles of matter emitted by the radiant body; according to the undulatory wave theory, light is propagated by means of an all-pervading elastic medium — ether; but asked what this ether is, science failed to find the answer. It has to admit that the unsolved properties of such a medium could not be expressed in terms of units as used in matter; nor could it assume that so-called empty space has no physical properties, without upsetting the fundamental facts of mechanics. This medium might be of an unknown character therefore, but it cannot be 'nothing.' As Einstein (who, by the way, considers that "the geometrical properties of space render the hypothetical ether unnecessary") wrote: "Matter is real . . . motion, space and also time are real forms. Every attempt to deny the physical reality of space collapses in the face of the law of inertia. For if acceleration is to be taken as real, then that space

must also be real within which bodies are conceived as accelerated." (*New York Times*, February 3, 1929)

The question remains, does the one theory actually and of necessity exclude the other?

That light has solidity is borne out by the radiometer developed by Crookes (who also demonstrated the fluorescence and phosphorescence of matter), as well as by the phenomenon of refraction. For we know that when a light-beam strikes a prism, upon entering this heavier medium it bends towards the perpendicular by reduction of velocity, taking a second bend in opposite direction when it leaves the prism and enters a lighter medium.

Light, according to Ghadiali, starts as a circle with dual polarity, the third aspect being formed by its forward motion (which therefore becomes "a progressive spiral oscillatory motion"), and it is in this spiraling gyration that the root of the seven colors is to be found, because, as we are reminded philosophically, no exoteric circle can manifest which does not hold within itself the seven circles of the unmanifested plane. The Sun therefore does not shed light, but light is the converted energy sent forward, translated as light by our sensory organs, after it passes through impediments such as the atmosphere. Color, thus understood as "a divisional part of light," depends for its frequency on the position where the white light spiral is utilized; or, in other words "the amount cut off, in degrees, from the circle (really spiral) of the white light determines the color."

Colors therefore cannot be filtered, as we filter a sediment out of water, for if this be true, he reasons, then a white light beam, after passing through a so-called yellow filter, should possess none of the other colors; so that when this yellow beam in turn is thrown on a green filter, it should either stay yellow or not pass at all. Experiment proves however that a new color is formed, combining both the yellow and the green, namely lemon.

It is the coloring matter in the glass, he holds, which determines the axial polarity of the full beam, twisting it around (as shown in Faraday's experiments on polarized light), a second so-called filter causing another corresponding swirl to take place, and so on, until the particles (photons) forming the emission are exhausted.

Turning to the most recent discoveries in regard to light and color-energy, we find its application again primarily in the healing art (apart from the commercial use of ultra-violet rays in a number of industries).

Strangely enough the first renewed impulse focussed the attention upon the invisible rays on either side of the spectrum — now being utilized in the form of infra-red, ultra-violet, X-ray and radium radiations — rather than on the visible spectral rays themselves. Yet, could sound reasoning lead us to believe that the visible rays lack healing powers ascribed to the burning, ultra-spectral waves? Or, as Sir Oliver Lodge put it: "would it be logical to have a sun visible to man and only those rays helpful which are not visible?" And so once more

the attention came to be directed toward the healing power of the visible (color) rays of light.

Often people speak, or think, of sunlight as 'just light,' forgetting that in this light the radiant spectral colors are contained, whatever theories may be involved. And as is well known today, every color coincides with certain chemical elements in the body and has its purpose in the physical, mental and emotional aspects of man. To state it otherwise, colors are certain definite oscillatory frequencies by which plant, animal and man alike are sustained.

Not only is sunlight indispensable for the maintenance of life, but as Dr. Crile has set forth, oxidation of compounds, stored in plants, causes the release in animals, including man, of solar-radiation in the form of electric and radiant energy.³

How significant is the quotation from H. P. Blavatsky: "The Third Logos Mahat, becomes Manas in man, Manas being only Mahat individualized, as the Sun-rays are individualized in the bodies that absorb them."

Experiments in various universities of late have demonstrated, what has long since been known to color-therapists, namely, that the different wave-lengths of visible light (colors to our eyes) differently affect the growth and behavior of plants. Thus Dr. E. Karrer, of the Smithsonian Institute, found that the greatest growth in length was in plants illumined by the orange-red part of the spectrum; the lowest growth was observed in plants grown under the blue-green divisions

³*The Phenomena of Life*

of the light. Seedlings will bend towards the blue light and away from the red, and so on.

Light means life, and this relationship is a process of photo-synthesis, whereby carbon-dioxide in the air is made into carbohydrates of plants which in turn provide food for man and beast. "The phenomenon of carbon assimilation by plants, which makes life possible on this planet," to quote Prof. Dhar, "is fundamentally photo-chemical in action. Moreover, it is this phenomenon which converts the radiant energy of the sun into potential energy. . . ." ⁴

Food, in other words, is bottled sunshine, whereby the spectral rays are absorbed and re-radiated in proportion to, and in accordance with the chemical constituents the foodstuffs contain. Yet the fact that the value of our food, digested, assimilated, built into tissues, etc., depends upon this disengagement of solar-energy (or color-rays) within the body, may still be a new viewpoint to many.

Today's chemists are well aware of the fact that the green pigment of plant leaves, called chlorophyll, or concentrated sunshine, has been given to patients with high blood-pressure, anemic or digestive disorders, with beneficial results. As Professor Buergi of Berne expressed it: "The sunshine caught is passed on in the form of blood-life for the human being." And Dr. Schetz wrote: "This pigment appears to be nature's laboratory for converting energy into matter." Now the direct treatment with color-rays produces the same

⁴*The Chemical Action of Light*

beneficial results, but with greater specific precision for the very reason that chlorophyll did not absorb any particular ray, but all the colors of the spectrum; whereas in color-therapy the diminished energy is reinforced by the specific colors required.

That green light has a soothing effect upon the eyes we all know, but why the blue ray will cure burns and relieve pain, for instance, is less known — this process being the result of the oxygenating character of the blue-ray emanation. This also explains the results obtained with the injection of methylene blue (nothing but a blue dye) in cases of carbon monoxide poisoning.

All elements have a predominant color-emanation upon which their potency depends and through which they act upon the human body. Babbitt has stated that it has been shown that the action of certain drugs corresponds to the color which they exhibit in the color spectrum.⁵ So, like chlorine, green radiant energy is a germicide. And here let us note a report by Drs. Chambers and Flosdard of the University of Pennsylvania, in which it is stated that high-pitched sounds, oscillating at 8,900 vibrations per second, are able to destroy streptococcus hemolyticus by blasting the germs. "So powerful is the vibration," the report goes on, "that it overcomes the cohesive strength of water, tears the molecules apart and leaves vacuum spaces, or vacuoles, which look like bubbles."⁶ During the process light is

⁵*Principles of Light and Colour*

⁶*Proceedings of the Society for Experimental Biology and Medicine.*

also evolved. Now, if oscillatory frequencies at 8,900 per second have this effect, what, one may well ask, must be the effect on germs, when bombarded with the green spectral ray, the oscillatory frequency of which is given as over 84 trillion per second?

It should be remembered that in dealing with the human physical vehicle, we are dealing with an organism built up of chemical constituents. And all these elements have a certain wave-length of energy incorporated in them, which act as direct resonators, so to speak, for outside energy of the same wave-length when poured into them from the sun or an artificial source.

It is not difficult to see therefore how a disproportion of the body constituents, manifesting itself as disease, may be restored by administering the color-waves corresponding to the depressed elements (in other words, by reinforcing diminished energy); while on the other hand, in case of a surplus of an element, the antagonistic wave will reduce its activity by interference.

That only spectral colors of the proper oscillatory frequencies should be used to obtain a chemical action in harmony with natural processes and the energy emitted by the sun, should be obvious. On the other hand, it must be clear that by mixing these rays with gases (often of a poisonous character, like carbon, or mercury vapors) the natural laws of color therapy are violated to the extent of nullifying the effect of the spectral rays and their potential chemical and vibratory action, as such. If we accept the rationale of diagnosis

and treatment by electricity, radio-waves, etc., the value of the use of color-rays is self-evident, for whether vibrations, or oscillatory frequencies, are expressed as electricity, heat, light, color, sound, etc., it is now well known that these are ALL manifestations of the One Universal Energy, or Force, conducted, it is believed, through different media.

A demonstration of this inter-relationship as between heat and sound for instance, also was made at the University of Pennsylvania, when an egg was coagulated by audible sounds. Other experiments showed that by use of sound-vibrations ethyl acetate could be broken down to produce acetic acid, and starch to a slight extent was decomposed to produce glucose, etc.

In its pure form, color-therapy (by use of prismatic, or spectroscopically adjusted beams of colors) is a natural system of healing, akin to the forces of life — solar energy. And although as old as antiquity, it is only in recent years that the use of color in the art of healing once more has come to the fore.

That in color-therapy the physical body is affected through the direct influence colors exercise upon the auric vehicle, thereby also bringing the forces of the vital vehicle into play, is a truth that perhaps only those whose minds are trained in Eastern philosophies can fully appreciate, and therefore one finds it seldom mentioned.

Light and heat are atomic phenomena, more ethereal, infinitesimal, than crude chemical action. Medicine has combined solids into various chemical com-

pounds; in color-therapy the more ethereal emanations of nature are combined and transmuted to meet the requirements of an organism becoming more finely attuned.

That colors of our daily surroundings have a definite influence upon the human organism is an admitted fact. Some diseases even may be attributed to the influence of certain dyes in clothing worn. The Austrian government at one time officially stepped in when it became recognized that the vogue for ladies' black underwear was inductive to anemia.

Commerce, never slow in exploiting fundamentals, (as in the case of the widely advertised ultra-violet radiation of food-products, or their announced impregnation with added vitamins, etc.) now is making use of the gradually growing knowledge concerning the intrinsic effect of colors. Thus, one of the large paint companies very recently brought out an attractive looking advertising booklet on the dynamics of colors in the home, and, although commercialized, there is a certain undeniable truth in the statements made. It is a subject upon which more and more attention is being bestowed, and it is well that we should familiarize ourselves with the underlying factors involved, which lie far deeper than generally recognized.

Chapter V

Healing Systems

IT WAS OF Paracelsus, the great Swiss alchemist and physician of the 16th century, that H. P. Blavatsky wrote that he was perhaps the only occultist in Europe who was versed in the knowledge of primary causes and of the ultimate essence of every element, which constitutes the basis of magic. Had his life not criminally been brought to an untimely end, she added, physiological magic would have had fewer secrets for the civilized world than it now has.¹

At the same time envied and hated by the physicians of his day, Paracelsus once exclaimed: "My accusers complain that I have not entered the temple of knowledge through the 'regular' door. But which one is the true legitimate? . . . I have entered through the door of Nature, her light and not the lamp of an apothecary shop has illumined my way."²

Recognizing five causes of disease, from external to spiritual ones, Paracelsus distinguished five classes of physicians. His classification is of enduring significance and may therefore well be enumerated here. The first three classes seek for their resources in the material plane, the last two employ means belonging to the 'supersensual' plane.

*Classification
of Healers*

¹*The Secret Doctrine*, I, pp. 260-63

²*The Life of Theophrastus Paracelsus*. London, 1887

Nevertheless, and owing to the unity of nature, he added, any one of these physicians may accomplish his ends in any one field, although each one is likely to accomplish most in the field to which he naturally belongs.

The five classes referred to were given as follows: *naturales*, all those who employ physical remedies — *specifici*, such as empirics, using certain remedies which experience has shown to act as specifics — *characterales*, magnetic healers, mind healers and others — *spirituales*, who use the magic (from *mag*, priest) of their own will and thought; and lastly the *fideles*, adepts and those great ones through whom 'miraculous' works are performed in the power of true faith.

In speaking of the first of the last two groups Paracelsus explains that they have the power of wisdom which does not belong to the terrestrial intellectual man, but to the spiritual man, even though the latter may not be aware of the source of the power acting through him.

It answers the question why some remedy, beneficial in the hands of one physician, may be useless in the hands of another equally learned and intellectual. As he wrote: "Such physicians are called 'spirituals' because they command the spirit of herbs and roots. . . . To this class belonged Hippocrates and others." It is here too, that the solution must be looked for of the secret of the historically proven cures, effected by Paracelsus, of leprosy and other diseases said to be 'incurable' whenever materialistic science fails. Meanwhile, Paracelsus was careful to point out that none of the

aforementioned groups of physicians should regard his own system as the only true one, since in each is contained the power to cure all disease. Noteworthy is his remark that even those who use only material principles (and to these first classes belongs the vast majority), without being conscious of it, also use the higher principles contained therein! As for the use of such drugs as have given similar results under similar circumstances, he reminds us that such procedure is the outcome of observation, but not of a knowledge of the fundamental laws of nature.

The two principal forms of healing using material means, as practised today, are classified as the allopathic or medical school, and the drugless or naturopathic school; with the various branches within these two groups. *Healing Systems*

Their main distinction is that the naturopathic school does not use drugs or poisons, whether in the form of herbal 'preparates,' animal serums or vaccines, or chemical laboratory products, as does medicine. The school of drugless healing does use natural non-poisonous herbs and it may be said that Herbology is to this school what Materia Medica is to the school of medicine.

External adjuncts in the field of diagnosis and treatment, such as X-ray, fluoroscope, cardiograph, or electro, radio and hydro therapy-equipment, today are used by practitioners of both schools. Nevertheless there is a marked difference in the approach towards the treatment of disease, even to the extent and in the

manner in which such equipment may be used; for where medicine attacks the symptoms, naturopathy attempts to assist nature in working out the disease "through the natural gateway of the physical body," to use the words of W. Q. Judge.

The most widely practised method in medicine is that known as immunization. Immunology is the system of inoculation based on the germ-theory. This theory postulates that every disease is caused by a different micro-organism which is specific for that disease and introduced into the body from outside sources. Even when no causal organism can be isolated, or seen, it is assumed that the cause is a germ which is ultra-microscopic, or a filter passer, thus begging the whole question. This theory was enunciated by the Roman Varro more than 100 years B.C. It was advanced a thousand years later by the Jesuit father, Kircher. Pasteur and Koch have been erroneously credited with the first formulation of this theory, which since has been regarded with almost superstitious reverence by a large majority of the medical and veterinary professions. Yet not by all, for doubts and criticisms have been expressed by many prominent members within their ranks, up to the present.

H. P. Blavatsky, in *The Secret Doctrine*, I, page 261 points out that, although science realizes that bacteria are swarming within and without our organism, it "never yet went so far as to assert, with the occult doctrine, that our bodies, as well as those of animals, and plants, and stones, are themselves altogether built

up of such beings; which, except larger species, no microscope can detect." The occult doctrine says: "Not only the chemical compounds are the same, but the same infinitesimal invisible lives compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant and of the tree which shelters him from the sun. Each particle — whether you call it organic or inorganic — *is a life*. Every atom and molecule in the Universe is both *life-giving* and *death-giving* to that form . . ." (the fiery lives, the builders and destroyers). Speaking of Pasteur she writes: "Such experimenters as Pasteur are the best friends and helpers of the Destroyers and the worst enemies of the Creators. . . ."

Even in the time of Pasteur (a chemist), Antoine Béchamp, who held degrees in Pharmacy, Science and Medicine and taught in leading Universities in France, had succeeded in producing evidence contradictory to the hypothesis of Pasteur. After demonstrating that the atmosphere is filled with minute living organisms capable of causing fermentation, Béchamp found in chalk and limestone minute organisms related to infinitesimal granulations in cells and tissues of plants and animals. These microzymas, as he called them, were proven to have independent individuality and life, and he claimed these 'little bodies' to be the antecedents of cells and upbuilders of bodily forms; the real anatomical, incorruptible elements. The so-called atmospheric germs he believed to be either microzymas, or their evolutionary forms, set free from their former

habitat, capable of transformation into pathogenic bacteria.³

His theories are set forth in his principal work *La Théorie du Microzyma*. However, the blind acceptance of Pasteurian doctrines forbade his recognition as a scientist who was far ahead of his time.

Many years later, when in 1911, H. C. Bastian, Emeritus Professor of Medicine in the University of London, and a Fellow of the Royal Society, after 40 years of painstaking research, verified Béchamp's observations of the genesis of microscopic forms of life taking place in organic hosts, and showed that bacteria may appear spontaneously in pure colloidal solutions, he found himself barred from presenting the result of his life work before the Royal Society, which had declared his papers not suitable for acceptance! The experiments are described in his book *The Origin of Life*.

The parallel experiments of W. Morley-Martin, the English chemist who did important work on similar lines until his death a few years ago, were highly successful though unfinished.⁴ Efforts have been made by a qualified chemist in California to carry on his work but Morley-Martin left so little information about his methods that equally satisfactory results have not yet been obtained.

Wrote H. P. Blavatsky: "If spontaneous generation

³*Comptes Rendus de L'Academie des Sciences*, 66. p. 863

⁴*Precipitation of Astral Life Forms*, Ryan, *The Theosophical Path*, January, April, October, 1935; also see *La Grande Porte*, Maeterlinck

has changed its methods now, owing perhaps to accumulated material on hand, so as to almost escape detection, it was in full swing in the genesis of terrestrial life.”⁵

Dr. de Purucker a few years ago expressed himself no less decisively on the subject of inoculation when he stated, “. . . the injection of foreign poisons, often of a disgusting origin, into the human bloodstream, is bound to have one other and inevitable result, and this is, weakening the body’s normally active powers of resistance, as well as the body’s own inherent and instinctual production of substances which in the normal case will be produced in order to protect the body against invasion from outside, whether by germs or in any other manner; and even should invasion occur, to neutralize their poison. People are all too often swept off their feet . . . by the realization that a new antitoxin has been discovered which, when human bodies are inoculated with it, will prevent, it is hoped, the spread of a disease. . . .” Avoiding purposely to deal with the “occult or esoteric reasons in connection with this question,” in order to preclude prejudice, he goes on: “I might as well point out that nobody will contract any disease whatsoever unless the germs of that disease are already in the system, their being there because of a proclivity towards that disease . . . due to karmic causes. Thus inoculating an otherwise healthy man of this type with the antitoxin-virus of some loathsome disease not only weakens the body . . . but because of this weakness predisposes his system towards reception

⁵*The Secret Doctrine* II, p. 151

of the latent disease, despite the efforts of the body to react protectively against it; and, furthermore . . . it predisposes it likewise . . . to other possible invasions of still other diseases." "I am convinced," he adds, "such inoculation brings along with it ten devils worse than the disease itself." Summarizing his views he wrote: "... I am absolutely opposed to poisoning the blood-stream of human beings with antitoxin-virus of any kind, taken from the diseased bodies of man or beast. The mere fact that this is running counter to so strong a stream of current medical opinion, is a matter to me of utter unimportance. Medical science, like all other sciences, changes so rapidly that the opinions of one day, however widely and loudly proclaimed, become the discarded theories of a succeeding age. The proper way to do, therefore, it seems to me, is to take all natural . . . and normal preventive measures, both in the individual and in the collective fields. . . ."⁶

Today modern science begins to admit that the serum-specifics are less specific than originally believed, after experiments by Dr. Metchnikoff of the Pasteur Institute, Paris, showed changes in serum-contents produced by conditioned reflexus. Indeed, continued bacterial research by now has conclusively disclosed that species of germs may change radically, both in form and virulence, depending upon their environment. "It is," wrote Dr. W. H. Manwaring, Professor of Bacteriology and Experimental Pathology at Stanford University, "as though under appropriate

⁶*Studies in Occult Philosophy*, pp. 549-51

environmental conditions, crows and robins should each mutate into blue jays, or pines and cedars into red-woods.”⁷

Yet the favored practice of immunization continues.

There are other factors affecting health completely ignored by, if not totally unknown to the average physician. H. P. Blavatsky, writing about the mysterious influenza epidemics which in vast uncontrolled waves swept across continents, with as sudden decline as the incidence, stated that these are due to an abnormal exuberance of ozone in the atmosphere.

Science grants that “it is the exuberance of the latter, under the powerful stimulus of electricity in the air, that produces in nervous people that unaccountable feeling of fear and depression which they so often experience before a storm.” It also knows “that the quantity of ozone in the atmosphere varies with the meteorological condition” but has to admit that such changes occur “under laws so far unknown to science.”⁸

Today, more than half a century later, Dr. W. F. Peterson of the University of Illinois College of Medicine, after charting the prevalence of diseases in relation to barometric changes and sun-spot phenomena, discovered that the curves for influenza epidemics are exactly parallel with those indicating sun-spot activity. According to his charts all but one of five epidemics of meningitis in Chicago since 1860 coincided with sun-spot cycles, while outbreaks of erysipelas in that city showed similar correspondences; peaks of erysipelas

⁷*Science*, May 25, 1934.

⁸Quoted in *Lucifer*, Feb., 1890

occurred at the same time in Sweden and England. The study reveals, Dr. Peterson wrote, the close integration that exists between the human population and the changes in the atmospheric environment in which it lives.

Students of occult science cannot fail to realize that just as no two leaves are alike, so, even more so, no two individuals are alike. Since the body itself is an organism built of living, growing entities within the life of a greater whole, our bodies (physical, astral, mental, etc.) are more coarsely or finely attuned according to man's evolutionary status. And by the way, the *Ens Dei* (karma) is given by Paracelsus as one of the five causes from which disease may arise. Consequently the reactions of different individuals to exactly similar treatments must vary correspondingly, just as the response of one and the same patient to different forms of treatment will vary considerably. These are observable facts no one will deny, but which can be *explained* only by occult science. Materialistic science is obliged merely to accept the evidence. It is more than unfortunate therefore that the fashionable method of injections with standardized potions utterly fails to allow for individual variations. All the more so when during wars and epidemics physicians are permitted to treat human beings *en masse*.

It is as H. P. Blavatsky predicted: "Occult Sciences will have the finger of scorn pointed at them from every streetcorner, and everyone will seek to ridicule and crush them in the name, and for the greater glory, of materialism and its so-called Science."

Natural healing procedures have their logical appeal.

The secret of healing, Dr. de Purucker once said, lies in arousing the patient's "own innate power of resistance, of vitality, etc., and thus making these dominant, thus making the body heal itself." Long before that, Hippocrates, as quoted by Dr. Castiglioni, M.D. remarked: "The body has in itself the means of recovery. . . . If anyone believes medical art capable of performing more than nature allows he is either mad or ignorant."

We study everything under the sun, but fail to study ourselves. Man does NOT know himself; least of all his most accessible physical vehicle, the study of which he entrusts to the medicine men, even though he may be wary to entrust his soul to the doctors of divinity!

Thus we often proceed on wrong premises. We carefully probe into reactions and deal with these as though they were causes. When we see a crowd gathered we quite naturally ask: "What happened" to attract that crowd. When scientists find bacteria they cry triumphantly: "See, there is your cause." Wrote H. P. Blavatsky in her chapter on 'The Paradoxes of Science': ". . . exact science is not to be questioned and he who rejects the hypotheses imagined by her students . . . would be regarded as an ignorant fool. . . ."⁹ This is the price for independent thinking one must be willing to pay.

Bacteriologists agree that the various disease germs are found not only in the body of the sick, but also in

⁹*The Secret Doctrine*, I, p. 504

perfectly healthy persons. Thus naturopathy concludes that bacteria are not a primary, but a secondary cause. And this in recognition of a unity of disease, mal-relationships which, however widely they may differ histologically or locationally, are causatively related. Naturopathy maintains that "a local inflammation arising within the organism is not the disease but marks the locality and method by which nature is trying her best to discharge the morbid encumbrances; that the acute reaction is local but that its causes or feeders are always constitutional and should be treated constitutionally."¹⁰ According to the rational naturopathic theory of germ-activity, bacteria and parasites instead of being the deadly enemies of living beings often are Nature's scavengers upon whose activity depends the removal of dead and putrefying matter. This theory is upheld by many eminent scientists and research workers, including Professor O. A. Newell, of England, who wrote: ". . . faulty living, unhygienic surroundings, wrong mental and emotional states impair the vital functions of the body, causing a disturbance of the chemical actions and reactions that are metabolism. This disturbance leads to germs, which are frequently the natural beneficial constituents of the body, becoming virulent. But the ultimate effect of these germs is towards the restoration of the balance of the vital functions. They act as scavengers for the elimination of waste-products resulting from the disturbed chemical balance. Disease is the outward symp-

¹⁰*Nature Cure.* H. Lindlahr, M.D.

tom of this destructive re-adjusting and cleaning process."

Naturopathy recognizes the Oneness of Life and allows for natural unknown forces. Materialistic science does not. Quoting from the first few chapters of six or more textbooks by H. Lindlahr, M.D., who was one of the foremost naturopathic physicians in this country, we read that naturopathy "is the practical realization and application of all that is good in natural science, philosophy and religion." Disease is subnormal. But what is normal? Says the same writer: "That is normal, or natural, which is in harmonic relation with the life processes of the individual. . . . Health is normal and harmonious vibration of the elements and forces composing the human entity on the physical, mental and spiritual planes of being, in conformity with the constructive side of nature applied to individual life." The naturopathic physician is taught to distinguish between "two prevalent conceptions of the nature of life," namely the "material" and the "vital." The writer discusses the vital conception of life and *intelligent* energy which were it otherwise, he adds, "could not move with that same wonderful precision in the electrons of the atoms as in the suns and planets of the sidereal universe."

"Every agent," as Dr. Lindlahr emphasized, "produces two effects: a first, apparent, temporary one, and a second lasting effect always contrary to the primary transient effect." In hydro-therapy it will be noted that the first effect of the application of cold water to the

skin is a rush of blood to the interior, while as a secondary effect Nature compensates for the local depletion, by sending a greater quantity of blood back to the surface, resulting in increased warmth and surface circulation. In manipulative and electro-therapeutic practices the same principle may be observed where contraction, caused by stimulation, is followed by increased relaxation of muscles and tissues.

It is not different in drug-action. Allopathy considers the first effects when administering drugs contrary to the disease. The secondary effect therefore must be like unto the disease; thus carthartics, or laxatives, always tend as a secondary effect to produce chronic constipation. Likewise, foreign substances introduced in the form of headache powders, opiates and sedatives may paralyze brain and nerves into temporary insensibility, but, if due to constitutional causes, the pain, nervousness, insomnia etc. will always return with redoubled force, calling forth increased medication. Homeopathy reversed the procedure: '*similis similibus curantur*,' using drugs moreover in infinitesimal quantity for vibratory rather than gross physical action.

Allopathy spends its efforts in fighting the symptoms of the disease.

Naturopathy, rather than suppress Nature's healing efforts, confines itself primarily to strengthening the natural recuperative powers of the body as a whole; *vis medicatrix naturae*.

All healing methods are primarily palliative; no

man, only nature, can heal. The methods either assist, or run counter to natural processes; that is, support or repress the expression of the disease.

Paracelsus once remarked: "Why does man want to eat, to drink, to breathe, but for the fact that he is related to the elements of the earth, water and air and must attract these to his constitution. Why does he need warmth, if not for the reason that he is related to the element of fire and cannot do without it. . . ."

It is on these elements that natural healing procedures rely: *food*, in the manner of Dietetics and Herbology; *water*, as used in Hydrotherapy (packs, hip-baths, sprays, colonics, etc.), *fire*, or energy, in Electrotherapy (diathermy, shortwaves, electro-fever, radionics and various invisible rays, X-rays, etc.), and *light*, as in sun-cures, and by the use of spectral color-rays; besides which manipulative treatments: massage, osteopathy and chiropractic, should be mentioned.

As to the value of these latter methods, Dr. J. Men-nell, at that time officer-in-charge of the physio-therapeutic department of St. Thomas's Hospital in London, wrote as follows: "If once we accept the theory of referred pain, all those stories of cures by manipulation of conditions such as sciatica, lumbago, intercostal neuralgia, brachial neuritis and even neuralgia in the great occipital region and the areas supplied by branches of superficial cervical plexus, pass from the realm of imagination into that, not only of possibility, but of probability. It is thus that so many patients claim, and quite rightly, the cure of wide-spread symptoms as the

result of spinal manipulation.”¹¹ As a matter of fact, the medics then were beginning to take themselves to task for their neglect in this regard, and so Sir John Collie, (C.M.G, M.D.), in the same issue could write: “Surgeons are, as a rule, preoccupied with bigger departments of their art, with the result that the very important practice of manipulative treatment is neglected. Nor is it taught nearly enough in our schools. General practitioners as a rule know little or nothing about bone-setting [as this form of manipulative treatment is called in England]. The medical profession is discredited this way.” And frankly he admits that the non-medical practitioner “gets the credit, because he cures!”

The so-called ‘regular school of medicine,’ by now has adopted and assisted in developing several of the drugless methods of treatment, more particularly in the field of electro-therapy and dietetics, but, to that extent, it is neither regular, nor ‘medicine’ in an orthodox sense.

Why should naturopathy turn to herbs? Because the body is an organic structure which most readily assimilates chemicals which have passed through plant-life to be organized for human consumption. Introduced in this form they have the power to transform the energy of the sunlight into chemical energy of organic compounds. All energy for vital processes is derived from the sun, while the earth itself contains all the elements of which the body is built. Is it not said that the body is made from the dust of the earth to which

¹¹*Practitioner*, February, 1934

it must return? All chemistry from which animal and plant life take their need for growth and development was deposited in the earth and water by the sun. Too long have we set ourselves apart from nature which encompasses all, and all so closely interwoven. The hemoglobin of the blood and the chlorophyll of the flower are chemically similar. It is impossible to distinguish between a single cell of the vegetable, animal or human kingdom; and by the union of cells every organic structure is built. We cannot breathe, or think, without the processes of cell disintegration and integration going on; even in the heartbeat, tissue is lost and replaced. How does the replacement of lost tissue occur, if not by the food we eat and drink? No one thing stands by itself alone; life is one great panorama of endless, interwoven complexities. By aiding nature, man's inherent vitality is supported constructively, and enlightened medical thought is re-discovering the truth that the human body possesses within itself the healing qualities which make it whole.

There is good in *all* methods of healing, and no one method can be acclaimed exclusively. To do so is to do harm to the cause we seek to serve.

Surgery is not included in these discussions since operative procedures are distinct and separate from both allopathy and naturopathy, despite *Surgery* a common initial training.

In most countries, classes in surgery can only be attended after the physician has obtained his M.D. degree; surgery being a separate course of study. The

average physician is *not* a surgeon, nor could he be, for to obtain proficiency as a surgeon demands different abilities.

There are various kinds of surgery. Exploratory operations, or those for the removal of tissue or organs, by no means, nor of necessity, will succeed in eliminating the cause of the disease, for well do we know that causes extend far beyond the forms manifested symptoms may assume.

If during war we admire the surgeon's skill and mastery of modern surgery, we must acknowledge that we are dealing with quite another type, namely that of 'constructive' surgery, in which case man-inflicted destruction, accidental or otherwise, has preceded the surgical intervention.

So-called 'bloodless surgery,' introduced from Europe, is a form of manipulative treatment for the placement of organs and breaking-up of adhesions, anesthesia in these cases often being produced, not by means of drugs, but by the paralyzing effect of a purplish light-ray acting through the opthalmic nerve, that is, through the eyes.

Obviously, it rests with the individual to decide to whatever healing-method he wishes to submit himself, or so it might be assumed. However, this individual freedom of choice in health matters in many instances is purely theoretical, as the unfortunate result of medical autocracy. That methods which are upsetting the prevalent ideas about the nature, cause and cure of disease should be opposed

*Freedom
of Choice*

is understandable, and powerful lobbying groups of the A(merican) M(edical) A(ssociation), throughout the years, have been able to impose many restrictions through legislative avenues (federal, state and municipal) in an effort to deny, or curtail the right to practice to all who do not belong to the medical fraternity. Many attempts too, have been frustrated by public action and voting power, but the danger of curtailed individual freedom remains and can neither be overlooked nor ignored. Thus, for instance, socialized medicine however desirable it may be considered, will be of doubtful benefit if its statutes omit due recognition to practitioners of other schools, an omission which recently in England brought fierce public reaction.

The medical profession, in every so-called civilized country in the world maintains the strongest business organization imaginable, call it trade-union if you will, aided not only by its own lobbyists and paid propagandists, but also by a gigantic drug-industry for the sale of its products dependent upon 'the profession.'

Recently, when during the war-period this industry sought expansion in our southern hemisphere, an outcry could be heard in the Mexican press against the manner by which patented medicines were being 'licensed' in Mexico where U. S. concerns are vying for the big stake.

*The Drug-
Industry*

The foregoing does not reflect of course upon the status of individual physicians, many of whom do not hesitate to voice grave concern. Dr. Oscar W. Bethea of Tulane University at one time openly condemned

"the extravagant and unwarranted claims of some manufacturers" and "enthusiastic reports based upon insufficient and uncontrolled data."¹² And Dr. Manwaring, discussing modern immunology, went even further when he stated that of a hundred "theoretically logical . . ." and "commercially exploited" antisera proposed, 95% are thrown into the clinical discard. A scant 5% being of more than "historic interest."¹³

However, let us not lay the blame for such conditions at the door of the individual physician who often as strongly opposes the policies of the American Medical Association (A. M. A.), as those thousands of doctors in England, who shortly before the war started 'a revolt' against "the archaic rules" of the British Medical Association (B. M. A.). In this country, the National Medical Society (N. M. S.) now is seeking to organize the open-minded physicians of various schools into one liberal progressive body that it may stem the unwarranted pressure exercised by certain groups of self-styled medical 'authorities.'

¹²*International Medical Digest*

¹³*Science*

Chapter VI

Healing with Herbs

MOST allopathic, naturopathic, homeopathic and other healing methods employed today, as touched upon in the foregoing pages, are more or less familiar to the general public, but the subject of herbs, too little known, deserves a far better understanding. This subject therefore may well be discussed at greater length.

Herbs are nature's products.

Drugs and chemical products are derived from the laboratory. Laboratory products often contain chemicals which, in themselves harmless, become extremely poisonous in their combinations. Strychnine, composed of $C_{21}H_{22}N_2O_2$, is an example. Yet these same elements, in different proportions, are contained as gluten in our daily foods. It is a matter of discord, or harmony, between the vibrations which constitute the substance; a matter also of 'natural' affinities. Similarly with ergot, which is a fungus of rye or corn. In its natural state no harm can come from it, but 'ergotine' obtained under chemical 'preparation,' in order to separate what is called the active ingredients, becomes a poison.

Herbs are used as specifically selected foods; herb-'preparates' as drugs. Herbs, as nature's remedies, have come to us from the dawn of history and have survived ages, nations and civilizations. "There are occult properties in plants and minerals," wrote H. P. Blavatsky, "of which science is wholly ignorant." And

Dr. de Purucker pointed to the mystery in plant-life in which the monadic instinct is reflected through the spiritual combining with the astral fluid in the constitution of the plant.¹

The Chinese and the American Indians were particularly efficient in the remedial use of herbs. The tribal doctors of Africa knew their values and many of the cures effected by their 'magic,' were in reality due to the brew of herbs of the fields. Even today, the government of South Africa, in its medical act, wisely makes provision for the native herb-doctors, as we permit the practice by Chinese herbalists.²

Not only did primitive man resort to herbs in illness, but likewise in the great civilizations of Egypt, China, Greece and down through the ages, do we find records of the use of herbs for the alleviating of human ills.

One herb, Saffron (equivalent to the Persian Za Faran), is associated with the mystical beginning of medicine itself. In Greek mythology the red-brown stigmas of saffron are spoken of as the blood of Thoth or Hermes. Saffron is still a common commodity among Chinese herbalists and is also mentioned in the Poon Tso Keng Muk, that famous Herbal of Chinese antiquity. The Greeks dedicated valuable plants to their Gods; the bay tree to Apollo, the oak to Jupiter, the poplar to Hercules, etc. Homer attributed the glory of herbs to Egypt. As a matter of fact, the first recorded account of remedial

*Ancient
Herb Lore*

¹*Studies in Occult Philosophy*

²*Naturopathic Physician, Vol. I*

herbs was found on old papyrus scrolls in Egyptian tombs and many of those mentioned are still used up to this very day. Egyptian pharaohs, it is reported, commanded their subjects to eat garlic as a preventive against the plague. This is less fantastic than it may seem when we know that modern bacteriologists have discovered that virile bacilli, which can be killed only after three hours of boiling, die after only one hour of exposure to — garlic vapor!

Another herb: Vervain, still highly regarded by herbalists today, was once held most sacred by the Druids, as mentioned in the British 16th century herbals of Gerard and Parkinson. The Singalese for centuries have acclaimed the invigorating effects of Gotu Kola, especially upon the brain.

H. P. Blavatsky writing about the Yanadhis, who live mostly in the Nellore district in India, mentions that this tribe is renowned for its mysterious knowledge of the occult properties of nature. "Their extraordinary merit consists in the intimate knowledge they possess of the occult virtues of roots, green herbs, and other plants. They can extract the virtue of these plants and neutralize the most fatal poisons of venomous reptiles." As regards the fact that these people plant round their huts certain herbs believed to ward off venomous reptiles, she confirms that "cases of snake-bite have never been heard of among them, though they live in jungles and the most insecure places; whereas death by snake-bite is common among the higher classes."³

³*The Theosophist*, Jan., 1883

One of the most poisonous snakes in the state of Chiapas (Mexico) is the Nauyaka. Against its venom the natives use a strange antidote of the Semillos de Doña Elvira, a kind of herb seed which appears to cure the victim.

Independent researchers continue their investigations without bias and prejudice. Interesting in this regard are letters the author received from Dr. C. F. Secord in South America. Discussing the *Nyctanthes Arborescens*, a night-blooming bush or small tree of very ancient origin, Dr. Secord mentions that the seeds of this plant are believed to have been brought from Atlantis to Egypt by the priests who migrated to that country for the building of the Pyramids. "The essence of the flowers," he writes, "was used in religious ceremonies to assist in the exteriorizing of the spirit from the bodies of the candidates for initiation in the highest mysteries; and also for the affinity of this essence to certain spirits which were evoked at such times.

"It has a very high vibration, a most important color combination of astral importance, and for the same reason is of great value for its therapeutic effect in fevers and inflammations. . . . In Sanskrit it is called *Sephalika*; in Hindu, *Harsinghar*. . . ."

This plant, also well known in India for its healing properties, received the name of Sad Tree because its small brilliant yellow flowers, which expand in the evening, turn white and fall off by sunrise.⁴

⁴*Herbal Edition*, 1944. Indian Botanical Gardens

Of greater significance still is the report about researches instituted by the Roerich Museum of New York, in the Tibetan district of Lahoul, the 'roof of the world,' where according to British medical records cancer cases do not now exist. The 'mystery' is, that ancient books disclose that at one time this dreaded disease flourished here, but was overcome by the use of plants and herbs. Tibetan plants, by the way, are giants; there are forget-me-nots the size of pennies, royal blue poppies and rhododendrons as large as trees.

Dr. Roerich already has collected a considerable number of handwritten books of great antiquity which, without naming the disease, accurately give all its symptoms and descriptive advice on how it may be treated with various plant remedies. These books are the heritage of Lamas. Their translation in itself constitutes no small task. Plants meanwhile are being investigated by Dr. W. N. Koelz, botanist of Michigan University.

The successful use of herbs by the tribal medicine men, including the offer-burning of herbs (remember the garlic vapors) and the use of earth and clay, was not seldom based on a handed-down knowledge of some of the secrets of Nature's alchemy and the intrinsic qualities of some specific herbs; at other times obtained by an infinitely patient study of animals in their natural habitat. Could it be that some of their practices were far less superstitious than some of the procedures we follow today?

Lack of independent thinking, one-sided education

and propaganda have implanted associated ideas as regards the assumed required treatment of certain diseases. We cannot hear of diabetes without insulin coming to mind. When malaria is mentioned, we think of quinine, and aspirin is simply a 'natural' for headaches! Another such association linked sulfa drugs and infections. Too hastily this time; so much so that the journal of the American Medical Association felt obliged to voice a warning that the nervous system is frequently injured by the use of these drugs; some of the newer sulfa drugs being the most poisonous. And more, May and Baker, of the M. and B. Ltd. medical products, in a British professional magazine (*Lancet*) pointed out that sulphonamides do *not* kill germs, but only prevent their reproduction. It is therefore, the report went on: "left to the patient's own defense mechanism to tackle the germ" (!) In some cases it is further stated: "the drugs may have serious effects on the kidneys, the urinary system and the blood. . . ." What more could be added?

Less known, on the other hand, is the scientifically re-established fact that "the essential oils of garlic, onions and other kindred strong scented vegetables contain substances which will kill bacteria, protozoa and even larger organisms," as was reported by Professor B. P. Tokin of the University at Tomsk.⁵

Other such recent 'discoveries' were reported by

⁵*Society of Cultural Relations with Foreign Countries, Bulletin USSR*

research workers at Michigan State College, who announced that germ killing substances were found in the leaves of honeysuckle, Scotch thistle, mullein and peony, while water-steeped green leaves of burdock — likewise used as 'medicine' by the ancients — similarly and effectively kill bacteria, according to a report by Drs. J. H. Baily and F. K. Kirchner.⁶

As regards malaria, previously mentioned, too little known is the story how some years before the war medical 'authorities' tried to impose the use of quinine in a malaria infested region in Corsica, near the town of Aleria. The residents rebelled, declaring that they would not abandon the remedy which had been used for centuries: the Gentian root, powdered or simply masticated. What happened? Laboratory experiments by Tancrét later proved that an extract of this root produces the same debilitant action upon the malaria bacilli as does quinine, but without the undesirable after-effects of the commercial drug. In Canada, Drs. R. G. Large and H. N. Brocklesby, after experiments, reported that the extract of the root of Devil's Club, when administered orally, gave remarkable results in reducing sugar in the blood. These experiments, it was admitted, were started when they found that a patient who, while in the hospital, showed symptoms of diabetes kept well and able to live a normal life outside, by taking an infusion of this herb in his daily routine. As a matter of record, this herb has long been used by the

⁶*Journal American Chemical Society*

Indians; the plant grows profusely along the coast of British Columbia.

Dr. C. B. Collins some years ago read a paper before the Baltimore radiological and medical faculty about the value and efficiency of aloes in treating X-ray and other burns. Instances were cited of recovery so complete that scars were hardly discernible. Thus he suggested that the curative powers of this plant be subjected to intensive investigations. Why? So-called medical aloes, a native of South Africa, is one of the oldest remedies known to man and is believed to have been one of the ingredients of the famous *Hiera Picra*, or 'Sacred Bitters' of ancient Egypt. This remedy survived ages and nations and is even today a prominent ingredient in various preparations. It is also mentioned by De Grosourdy, under the name *Zabila*, in a Spanish book published in Paris in 1864. The decorative plant can be kept in the house. Just cut off an inch of the leaf and press out the juice. Try it next time you burn yourself.

A Russian botanist recently was reported to have discovered the presence of the anti-scorbutic vitamin C in pine needles. No doubt this discovery is important from a bio-chemical angle, but from the viewpoint of practical herbal knowledge it is not. The Indians certainly knew nothing about present-day vitamin theories, but when, some four hundred years ago, twenty-five men of the party of the French explorer Jacques Cartier in Canada were dead and only few remained able to get about, Cartier, on one of his wanderings along the

river, met an Indian who had been as sick as the rest of them a short time before. The Indian then seemed perfectly healthy. When questioned he told his white chief of using a drink of the leaves of evergreens. Cartier tried this on his men; in one week they used up all the foliage of a pine tree and the remainder of his party recovered.⁷

It is well known historically that Cortez, the conqueror of Mexico, at about the same period was so impressed by the skill of the Aztec medicine men, that after the battle of Otumba (1524) he wrote to his master, Charles V, that there was no need sending Spanish physicians to the New World!

Modern science is reclaiming not a few of the older herbal remedies, as treatises are being written on the strange volatile properties and values of the humblest of herbs, thus contributing its own, by developing explanatory theories as to *why* certain herbs may effect certain results. But the ancient healers, long before, knew *how* and *when* to apply these remedies nature has provided so abundantly.

But why, if the value of herbs has been so widely recognized, as it still is in China and many other parts of the world, why is it that in Western 'civilized' countries we hear so much more instead about synthetic drugs and chemical preparations? The answer lies in the fact that, in this day and age of laboratory achievements, man-made drugs have become exploited by commercial interests.

*Commercial
Interests*

⁷*Pioneers of France in the New World.* Parkman

On the other hand, herbs as such, are by no means as commercially profitable. Moreover, never mind how many may be cured or benefited by the use of herbs, this information cannot be publicized. Our Food and Drug Act forbids specific claims for any botanical — except such as are poisonous or too powerful for self-medication! Contrast this with the fact that our radios freely announce many proprietary medicines, so-called harmless. Yet many physicians, as shown by opinions expressed in professional journals, are convinced that the use of many coal-tar products, including aspirin (acetyl salicylic acid) is partially responsible for the alarming increase in the death rate from heart disease. (Americans use about six million pounds of aspirin per year!)

As for vitamins, how many realize the difference between herbal vitamin tablets and synthetic vitamins, to the *indiscriminate* use of which the public has been sold to the tune of millions of dollars of profit for the manufacturers. Again, *the original and natural source of vitamins is plant life*. Vitamins are plant, or food-constituents which, like all food, nature intends to be taken by mouth, to be digested by the stomach. However, we are not only satisfied to swallow synthetic vitamins, but many now even submit to vitamin injections, with the discomfort and infection-hazards attached to all injections.

As regards the at present so popular methods, many diseases are claimed to have been conquered, only to be replaced by other new disease-forms which may or

may not be induced by the very methods now in vogue. For while it is true that infectious diseases have declined, degenerative diseases of a less known quality are becoming a menace to civilization. According to the New York Life Insurance Company less than one per cent of the people of this country die from old age. "In fact," the report goes on, "there is evidence to prove that our life expectancy today at the age of 30 is *lower* than it was one hundred years ago! Death from degenerative diseases is on the *increase*." Heart diseases, it is further mentioned, have increased fifty per cent in the past forty years. Such statistics are significant.

Pointing to animals in their natural state who know how to find and eat herbs when sick, one is not seldom confronted with the remark: "but we are not animals." However this may be, the person so speaking generally does not object to experiment on animals to decide what is good for man, nor to the use of artificially-infected animal-substance to 'cure' his human body.

The great value of herbs is that they work with, rather than against Nature.

Rafinesque speaks of herbs as: "a 'compound' medicine prepared by nature." That the isolated, so-called active principle of an herb as used in drugs (often becoming poisonous in the process) is far *less* effective than the herb itself, is maintained by many scientists, foremost among whom is Prof. Tschirch. The reason is that plant-life not only contains vitamins and minerals, but absorbs

*Nature's
Laboratory*

cosmic and other rays which combine in some mysterious way and are transmuted into kinetic energy when taken into the human body. Scientists of the Institute of Pathology at the Western Pennsylvania Hospital, by means of photography, have demonstrated that growing plant-tissues emit ultra-violet rays capable of stimulating cell-division and growth. W. Weitzel, in his book *The Mystery of Plant Blood* shows that human and plant blood are closely associated, and how vitamins in the juices of green plants change into hormones which course in the human blood. His work is another testimony to the value of herbs in building health.

How pitiful then is the intolerance of physicians and laymen towards views at variance with the, at the moment, popular methods of treating disease, none of which have stood the test of time as has the use of herbs; methods which may be utterly discarded by a next generation, while herbs remain. Nature alone is ever constant.

Dr. Griffith, of the faculty of the Philadelphia College of Pharmacy and Science once said: "No one can tell me that grandmother's fresh herb infusions had no specific value. In a mad scramble to squeeze out of the coal barrel every available value research has neglected the botanicals. . . . It is high time for a botanical renaissance." So it is. And today there *is* a return to the fields and forests for the plants Nature has provided for the blessing of mankind.

Chapter VII

Ancient Chinese Methods

THERE are a number of practicing Chinese herbalists, especially on our West Coast, who have succeeded in arousing more than mere curiosity in the subject of Chinese herbs.

It is obvious that the supply of Chinese herbs in this country, especially during wars, must be extremely limited. And as a matter of fact, Chinese herbalists use herbs, under their Chinese names, in accordance with herbal lore as known the world over. This is not to say, however, that they do not have specific combinations of herbs, and uses less generally known.

In China proper there has existed for thousands of years, and still exists today, a separate school of medicine represented by doctor-herbalists; just as in Mongolia and Tibet, Buddhist priests and lamas heal with the use of remedial herbs.

Herbs such as Chinese rhubarb (Ta Huang) or Chinese rush (Tang Hsin Tsao) are not identical to those we know under that name; and even identical plants, to an extent, may vary in their remedial effects, depending on the soil and climate in which they are grown. On the other hand dandelion leaves, whether under their botanical name *Taraxicum dens-leonis*, or under their Chinese name Pu Kung Ying, are still dandelion leaves, and honeysuckle flowers will have no different effect, nor taste less bitter when called Chin

Yon Hua! That the Chinese names are often far more picturesque is undeniable. Thus, Tu Huo, a strong smelling root, used in cases of rheumatism, apoplexy and pains, literally translated means "songless living." The wormseed we give to children the Chinese call Shih Lien Tzu, meaning "send wise man." Ting Hsing, or "gloves flowers," may be translated as "adult fragrance." And so on.

Where the Chinese have imported plants from other lands, so have we succeeded in growing many of those native in foreign countries. The experiment, carried out at one time in the Imperial Valley and near Santa Barbara, of cultivating the tropical lichee-nut, however, was one that failed. The tree, which grows along streams in the warm districts of Szechuan, Fukien and Kwanting provinces, did grow here, but did not produce fruit. On the other hand, ginseng is exported to China from the United States, where it is found from Maine and Minnesota to Georgia and Arkansas. This plant, it is said, was first discovered in this hemisphere by a Catholic priest, Father Jartoux, after his return from years of missionary work in China. Working among the Indian tribes in Southern Canada, he came across a plant closely resembling the one so highly valued as a medicine by the Chinese. Knowing the high price the latter paid for it, he shipped a number of roots to China for examination. One day the news came that the roots were ginseng and the Chinese offered to buy all the roots anyone cared to dig up and ship. That was around 1860. In recent years export of ginseng to

China ran into a yearly figure of millions of dollars. And while Americans spend their money on laboratory medicines, serums and synthetics, they ship one of the most ancient remedies to the 'superstitious' Chinese, who are willing to spend big money for such a 'worthless' root. Sir Edwin Arnold, the oriental scholar, in this connection once asked: "Can all these millions of orientals, all those many generations of men, who have boiled ginseng in silver kettles and have praised heaven for its many benefits, have been totally deceived"? In fact, one American physician, H. R. Harding, M.D., after proving the effectiveness of ginseng in his own practice, devoted the remainder of his life to the growing and study of the medicinal properties of this unusual herb root. His book *Ginseng and other Medicinal Plants* is well known to herbalists.

Certainly, all these various herbs, used by peoples all over the world since time immemorial, would not have remained in use had they not proved to possess real beneficial values. To be exact, many of our bottled patent-medicines today, often contain extracts from the very plants mentioned in ancient herbals, herbs which had been in use long, long before. Chinese herbal lore tells of many very unusual plants. One such is the leap year shuttle bark (Jun Nien Sop'i) which grows one petal for each month of the year. But the Chinese leap year has thirteen months and then this plant grows one small petal more. The chicken blood vine (Chi Hsueh T'eng) stretches often for miles, running from village to village along the mountain

slopes. The stem, when shredded, exudes a blood red juice, used as a remedy for rheumatism. And there are many more.

In passing it may be mentioned that the soybean, by now well known in this country, is a native of China, called Ta Tu. Soybean curd, made with water and ground gypsum, is commonly used in China to cure jaundice. Also, contrary to popular belief, millet, not rice, is the basic food of the Chinese. The Russians call it kosha. It is one of the most ancient staple foods from the hot plains of Africa to cold Manchuria.

Remedial herbs, often formulas handed down for hundreds of years from father to son, are sold all over China; in stores, in market places, and by peddlers going from place to place. The sound of their drums is familiar to all the villagers.

Contrary to the practice of Western herbalists, Chinese healers not seldom mix animal ingredients with their herbs. Western medicine has adapted snake venom. Chinese herbalists mix snake bile with pulverized dried orange peel (Ch'en Pi). The ancients used cobwebs to stop bleeding. Modern science made a proprietary drug, derived from the same source, to arrest hemorrhage. Yet sometimes, strangely enough, the 'uncivilized' methods proved more effective. In certain parts of Russia, for instance, the peasants chew a piece of freshly baked black (wholewheat) bread, sprinkled with salt, and treat gangrene and wounds with this saliva-mixed paste or pulp. Russian scientists sought to improve this seemingly effective method

by making a more hygienic but similar prepareate. The new remedy proved useless. Apparently the mixture of saliva with the salt and bread-constituents produced a compound human ingenuity failed to imitate.

The occidental may not relish the idea of pulverized mole-crickets, as called for in a Chinese remedy against tuberculosis, but willingly swallows a neat capsule with finely ground pancreas or placenta. Curiously enough, when research workers at the Pasteur Institute in Paris investigated this ancient Chinese remedy, they discovered that the above mentioned insect cannot be infected by tubercle bacilli, which rapidly are engulfed and dissolved by the leucocytes, or white corpuscles, in its blood.

As for superstitions, are we likely to be much less superstitious than all other peoples on the face of this earth? History denies this.

After the foregoing, be not led into the mistaken belief that Chinese herbal remedies as a rule are anything else but just that; a mixture of simple plant-constituents, whether leaves or flowers, seeds, roots or bark, mixtures sometimes containing from four to as many as ten or twelve different kinds of plants.

Where we use powdered herbs in capsule or tablet-form, as ready-made liquid extracts, or by making an infusion, that is, by adding boiling water to the roughly or finely cut herbs, the Chinese make their strong decoctions by boiling the added liquid down, often for many hours.

Chinese herbalists in this country, especially today,

are bound to use many American grown herbs, which are neither less nor more useful under Chinese label. It cannot be gainsaid however, that a package of herbs, under the name Chin Ying Tz'u (as might be used in cases of kidney weakness) ceremoniously wrapped and handed to the patient by a Chinese herbalist, in a somewhat mysterious, oriental atmosphere, with a faint odor of strange herbs about it, is far more intriguing, to say the least, than to buy Balm of Gilead buds in an herbal store, or to obtain such directions from a Western herbalist, using the recognized English names. Just as a physician's prescription written in Latin, to be filled by a pharmacist, is far more imposing (and far more expensive) than if the same simple ingredients were to be bought at a corner drugstore. This is not to deny the possible psychological value of such procedures, nor their economic value from the standpoint of physicians and Chinese herbalists. Moreover, in no other way could the latter be paid for their assumed diagnostic skill, accepted as 'free advice.'

Chinese diagnostic methods, it must be noted, vary considerably from those familiar in the West, and many Chinese healers, in China, are highly proficient in this art. They do not rely on mechanical devices, but depend solely on the senses, of touch (by feeling), sight (by observation), and of hearing. Taking the pulse for instance, does not only mean taking count or gauging pressure, but is a rather intricate means of discovering possible causes of symptoms observed, according to the pulse-beat, at three different points of

both the right and left wrist; eight variations in the rhythmic flow of the blood being recognized at each point. When a Chinese physician looks at the tongue of his patient, it may give him any number of 120 different indications, depending upon its general appearance, or variously at the tip, along the edges, at the root, or in the center, as related respectively to the heart, kidneys, liver and stomach.

Psychology, even if not so named, has been practiced by all ancient healers; as well as manipulation.

The Chinese also have a form of astrology, all of their own, which frequently is taken into consideration.

The oldest form of surgery employed by the Chinese is needling. A few thousand years ago cutting upon criminals, condemned to death, was permitted for experimental purposes, but later revoked.

Modern surgery was taken over from the West.

It is very doubtful, however, that among the masses Western medical procedures will ever replace the herbal remedies tried and tested for thousands of years. Instead the Chinese use herbs to offset the swellings and after-effects of vaccinations, whenever imposed.

During the last war Chinese herbal-doctors also employed herbs to draw out shrapnels, thereby avoiding the necessity of surgery, and saving many lives. Indeed they feel that Western science has yet a great deal to learn from the knowledge of ancient China.

The use of herbs in healing the sick is probably the oldest and most universal tradition, and, as H. P. Bla-

vatsky has stated: "Universal tradition is the far safer guide in life."¹

A patient seeks to be cured. Whether he is cured with the aid of methods which are, or are not, officially approved, to him is of no consequence! And who has the wisdom to withhold 'approval'?

¹*The Secret Doctrine*, II, p. 349

Chapter VIII

Magnetic Healing

MAGNETIC force can neither be seen, nor felt. Though not fully understood, it has been harnessed in many ways, as in the steel magnet, *Magnetic Force* which picks up great loads as if they were feathers. It is the motive power of the telegraph and telephone. It is the soul of wireless, the spirit of radio that sends the winged words around the globe.

In early times natural magnets, especially stones, were used in healing. They were placed over the afflicted part for longer or shorter periods in such a manner that the north pole was directed to the north. At other times these magnetic stones, in the form of amulets, necklaces, or bracelets were worn constantly.¹

That the ancients knew the occult powers of magnetism and electricity, is shown by records from the earliest recorded Mysteries, those of Samothrace. Magnetic force has been termed the 'alter ego' of electricity and described as the fluid efflux of a cosmic entity, in this case our solar system; the sun being the vital locus of his system. All real forces of nature are such and are bi-polar, as Empedocles, the Greek philosopher taught.

Magnetism and electricity are corpuscular and the phenomenal effects of noumenal causes. Thus man, correspondingly, is "a fountain-head of smaller magnitude which, in its turn . . . pours forth . . . its own

¹*Nature's Path.* Benedict Lust, M.D.

stream of currents of electric and magnetic flow or radiations," says the esoteric tradition.²

In a larger sense, everything in nature is drawn to its like and converges with natures congenial to itself. "Out of this sympathy and antipathy," wrote Tendel Wirdig in his *Nova Medicina Spirituum*, "arises a constant movement in the whole world and in all its parts, and uninterrupted communion between heaven and earth. . . ."³

Chemistry, on the basis of spectrum analysis, found a similarity of elementary composition in all the universe, having discovered most elements composing man, also in the stars and the sun. Occult science long ago has drawn far-reaching conclusions from these and correlated facts.

Following the teachings of the ancient theurgists, modern science is bound to discover that the Newtonian law of gravity is but another form of attraction by the magnetism of the earth upon a form of electricity with which organic and inorganic bodies are charged and which can be overcome, as witnessed in levitation, when a change in the electric polarity of the body, or object, is brought about.

The whole explanation of magnetic healing, Dr. de Purucker has stated, lies in an inborn power of the practitioner to convey prâna, or vitality, from his own healthy body to the diseased part, or organ, of the patient. "This life force 'expels,' or changes the inharmonious vibrations of the

²*The Esoteric Tradition*. G. de Purucker ³*Isis Unveiled*, I, 207

afflicted part . . . thus bringing about health." This form of healing does not constitute a damming back of karman, as sometimes wrongly is supposed, "because karman already is exhausting itself in the diseased person, and the healer is merely *helping nature* to bring about restoration of health. . . ." Such cures can be permanent, though more often they are temporary.

Hypnotism is something entirely different since it involves the will-power of the subject. Interference with the innate free will of an individual the same writer terms 'black magic.' It has been countered that man's free will is interfered with from the cradle to the grave. As a child we are told what to do and not to do, when we grow up a thousand and one forms of propaganda seek to influence us no less, while social surroundings demand our compliance regardless of our will. However, in these instances we are referring to restrictions standing in the way of the fulfilment of personal *desires*. The distinction is profound. Where there is a will, there is a way, as a common proverb has it. Without free will man becomes an automaton.

Hypnotism used as a suppressive agent is far more dangerous than drugs, and far less understood. A disease so suppressed ('cured') is dammed back at its source; symptoms may disappear, but the disease lies latent. The vital magnetizer does not do this.⁴

As a matter of record, it should be mentioned that hypnotism can be and has been used in emergency operative cases when no other form of anesthesia could

⁴*Studies in Occult Philosophy*, p. 622 et seq.

be used, as well as in cases of amnesia for the recall of incidents and data unrecalled in the waking state. Nevertheless, all occult teachings warn against it.

Science is discovering the use of great powers, but has man himself progressed to a state where he can use these with impunity? Where ethics lag behind scientific discoveries man has a fair chance of destroying himself. Ethics may well determine the danger or usefulness of one and the same method, if combined with understanding.

"Man," wrote H. P. Blavatsky, "can impart from his vital life force and to an extent animate inorganic objects. . . . Magnetic emanations from the human body are most intense from the extremities." Therapeutic manipulations confirm this.

Magnetism, in human relations, finds its expression in sympathetic and antipathic reactions (positive and negative). If the emanations are broken, or thrown back, there arises antipathy. But when they commingle there is positive magnetism. In the latter case they not only effect disease but moral sentiments. The cause produces the effect, the effect refers itself back to the cause and both are reciprocated. This explains why, under any form of manipulative treatment, a patient may be benefited far more by one than another, depending upon the involuntary emanations from the operator, quite apart from the mechanical results obtained.

Father Kircher, a mystic of the 17th century, who has written numerous works on the subject, accounts for every feeling in human nature by magnetic influ-

ence. Today, as mentioned earlier, his experiments lead Dr. Crile to believe that electric waves are responsible for human emotions. Anger, jealousy, friendship, love, hatred, wrote Kircher nearly three centuries ago, are all manifestations of the magnetic atmosphere which is developed in us and constantly emanates from us in electrical currents.

Plants too are "very magnetic" *The Mahatma Letters* inform us. That is why they readily respond to the emanations from human hands.

The practice of the 'laying on of hands' is as old as history and from olden times up to the present has been linked to religious ceremonies.

It was not until the discovery of the universal electrolytic characteristics of living matter that science began to occupy itself more seriously with the subject of magnetic emanations. Living matter, Dr. Crile affirmed "is structurally equipped for a universal circulation of energy." That magnetic waves produce mechanical and chemical changes in the body has been conclusively established. Extensive experiments have been carried out in the University of Michigan on both animal and man. That plants respond to this force was no secret to the late Luther Burbank of California. And it is well known that many natives in the Orient have what we, with unconscious accuracy, call a wonderful 'hand' for plants. Insects likewise possess a magnetic sense, as we demonstrated by experiments in the Museum of Natural History in Paris. A telephore, at mating season, placed on the ground, in whatever direction, will

always turn exactly in the direction of the magnetic north pole. If it is moved, it quickly returns to the first position, which is that of the magnetic needle. If man were as sensitive, beds would be placed parallel to the earthlines of magnetic north, heads north.

Magnetic force, which unlike electricity passes through glass, rubber, wood, etc., is assumedly stored in the iron of the blood.

Magnetism acts as a sedative to the nervous system, relieving pain and inducing peaceful, natural sleep in some of the worst cases of insomnia. But it is erroneous to suppose that magnetism is only beneficial in nervous disorders. A number of physicians, here and abroad, have testified from personal experimenting and their own experience, that many diseases can be so cured. Dr. Hitchman, M. R. C. S., of Leed's Cancer Hospital mentioned: inflammatory diseases, bilious attacks and other cases undertaken under medical supervision. However, except experimentally, magnetism, little understood as yet by modern science, is but rarely practiced. Few indeed are qualified to use this will-directed power beneficially to others.

Magnetic healing power has been regarded as something mysterious. It is so not more than all life is mysterious! "We are such stuff as dreams are made on, and our little life is rounded with a sleep."

Of one thing we can be sure: electro-biological studies now in progress will yield revolutionary changes in medical conceptions.

Chapter IX

Mental and Faith Healing

“HALF, if not two thirds of our ailings and diseases are the fruit of our imagination and fears,” said H. P. Blavatsky. “Destroy the fears,” she admonished, “and give another bent to the imagination, and nature will do the rest.” *The World of Thought*

Imagination, will and memory are the underlying causes of many diseases. There is a physiological correspondence between the organism of the body and the action of the mind; the vibratory current set descending from the apex of the brain, passes to the frontal brain and through the voluntary nervous system to the solar plexus, then to be reversed, ascending through the sympathetic nervous system to the posterior brain, while the corpus callosum, uniting the hemispheres of the cerebrum, forms the point of union between the two.

The power of thought and its physiological reactions, slow or immediate, indeed are no longer to be denied. It is well known that hemorrhage of the womb can be caused by mental excitement. Dyspepsia often accompanies irritability. Fear can paralyze. Anger and worry not only confuse the mind, but are also injurious to the body, affecting heart and respiration. As G. de Purucker writes in *Studies in Occult Philosophy*: “. . . ultimately all diseases originate in wrong thoughts, bringing about wrong feelings and wrong actions. . . .”

And later: "This is why some kinds of faith healing are the best, because they do not touch the will or mind, except to bring about *inner peace*. . . ."

To entertain morbid thoughts, causes like states in the physical body. But the reverse holds true no less! Thoughts held on higher planes, likewise, find their reflection in the physical. Pythagoras told his disciples that God is universal mind diffused through all things. And H. P. Blavatsky wrote: ". . . as God is eternal and unchangeable, so also is the mind of man" — "The influence of mind over the body is so powerful that it has effected miracles in all ages."¹

There is more. If our eyes were opened to the perception of thoughts, we might see how continual thought transference is taking place among individual minds, influencing and determining their actions; i.e., effecting mental and bodily reactions, which may well be a factor in such most readily observed phenomena as mass hysteria, crime 'waves,' epidemics of certain types, and other less violent expressions.

The sum of the thoughts and opinions of mankind constitutes the mental atmosphere by which the world in general, and each locality in particular, is surrounded. Man's habitual 'state of mind' finds its expression in the world of material forms. Here indeed is an immense field of study for a more true psychology of the future.

It is not more difficult to poison men's minds, than human bodies, and the aforementioned factors must be considered when discussing the power of propaganda,

¹*Isis Unveiled*

such as produced a 'Hitler-youth' in Mid-Europe in our times. Advertising is another form of propaganda little less powerful. As an example: smoking may be considered detrimental from a health standpoint, but at one time leaders in the cigarette industry could predict that sixty per cent of our womanhood would be smoking within ten years from the beginning of their 'campaign' to that end. The figure was exceeded by 8% in the specified time! Peoples all over the world have come to believe a thousand and one things as a result of these 'modes of suggestion,' without in the least being aware of the hold this has obtained over their habitual thinking. The reason is, that half of the time man does not live but by instinctive behavior.

We have come to believe things for true, merely upon endlessly inflicted suggestions by the written and spoken word. Pronouncements by assumed authority, highlighted against a background of so-called science, are accepted — and acted upon. Through the power of propaganda nations have fallen victim to gigantic frauds of power-groups, even though many of the perpetrators, often with high ideals and noble intent, are themselves but the hypnotized victims of the system under which they work. The power of propaganda gives a clue to the difference between 'instinctive' and 'self-conscious' behavior. Not unless man becomes *aware* and desires a change, can fundamental changes be effected. Man can only show forth what he possesses in consciousness. Negative and destructive thoughts must be replaced by positive and constructive ones, and our actions will be

changed correspondingly. The only lasting change must come from within man himself.

Since the roots of disease lie often deep within the mental and emotional nature of man, a reaching for healing processes of similar nature was bound to follow.

Mental healing involves suggestion and self-consciously directed thought power, whether by the patient himself, or supported by a mental healer.

Psychological influences brought to bear in most cases refer to means of suggestion as may well be added to any form of therapy.

Psycho-analysis applied in medical practice, under the name of "psychosomatic medicine" (*psyche*, mind; *soma*, body), is the closest approach to an understanding of mentational influences effecting bodily symptoms. It is a search for an understanding of the emotional life of man as it reflects in pathogenic behavior.

Students of occultism can have no difficulty in realizing that man's mind can function in realms beyond the physical, unhampered by the usual brainmind activities. Knowing man to have a physical and an invisible part (the spirit, soul and body of Christianity) they have learned that the consciousness functions through all vehicles as one complete instrument, yet they are separable. It is easy enough to make new terms, or to reduce everything to the subconscious, but nothing is explained in either case. We beg the question, without having found the answer. Nevertheless this seems the best psychology has to offer, as yet. Occult science can give the answers, and if perforce the sci-

entist must agree, his forward steps are halting as with reluctance. Although the word "telepathy" now is restricted in a scientific sense to extra sensory perception between men, who can say that this same principle does not operate between intelligences of different spheres? Most important for the moment in this connection perhaps is the growing awareness by the individual of subtler vibrations, in an increasingly selfconscious cognition of the world of the mind as emphasized in the study of parapsychology.

Faith healing involves other factors which demand a different orientation. Voltaire insisted that we must be careful to define our terms. *The Power of Faith*
To define anything we must analyze it.

Now science is defined as classified knowledge, that is: knowledge about phenomena. In final analysis it makes no difference whether we deal with phenomena perceived by physical means, as studied by materialistic science, or whether we are dealing with worlds and processes of a less gross nature, as viewed by occult science.

Science does not know what electricity is, or nerve-force, or life; it deals with the phenomena observed, just as psychology deals with the phenomena produced, in reaction, by mental activity, mind as cause remaining the unknown quantity. We are dealing with facts or technical teachings, as comprehended by the intellect, leaving the heart cold.

Religion and philosophy, on the other hand, enter the realm of causation and the unmanifested. The

realm of pure consciousness if you like, spoken of by Plato as the World of Ideas. Others speak of the world of the Real, of the Divine, which is non-corporeal, yet enfolds within Itself Its expression in the manifested, of which It is the Causeless Cause, eternal, changeless.

If we agree that religion and science should go hand in hand, then we must realize that the fundamentals of religion *per se* are as permanent and changeless as the proverbial two times two is four of mathematics. And where science makes its appeal to reason, religion must put forth its claim to faith. In the one we rely upon man, in the other our reliance is placed upon the Divine. Science dissects matter. Religion accepts spirit. One deals with phenomena, the other with noumena. Science seeks for knowledge. Philosophy and religion reach for wisdom. If we should say that science is man-made, and religion God-given, we must point out that scientists need put their trust in the senses, while their beliefs rest upon the claims and findings of other men, many of which claims are short-lived indeed. In religion there is faith "in the evidence of things not seen" and reliance upon pronouncements by those greater than men; teachings which have stood the test of ages.

At this point also, we must clearly distinguish between belief and faith. A belief is an acceptance upon authority, but unto faith is added that element of 'intuitive knowledge' science cannot recognize. Our beliefs are in doctrines, in interpretations. Faith rests on hidden, or occult, realities. Interpretations, if not

prophetic, are man-defined. Churches, sects or movements give their many varied interpretations, individual leaders offer theirs; Oriental teachers introduce doctrines and concepts of Eastern schools. We may accept or reject such doctrines, but our acceptance does not constitute faith, but a belief. We can will to believe, but not to have faith.

In passing, mention might also be made of the use of symbols as associated with every religion. Whether the idea of the Greater, of a Divinity, is represented by a totem-pole, or a plaster of Paris statuette, or by any other symbol, is of no consequence to the quality of faith itself. We know that Christian missionaries in China found it necessary to dress Jesus as a Chinese in order to make their point. Does it matter? Symbols are useful as long as they assist us in the contemplation of an ideal. And most of us are so helped, it is fair to state. Symbols are determined by the training and temperament of the worshipper, his artistic and mental capacity. What appeals most readily to us, to a large extent, is determined by the environment in which we are born and develop. If the presentation of Jesus crucified does not appeal to the average Protestant for instance, it is because he had learned to see in it, first of all, a picture of suffering, rather than that of selfless sacrifice, and so he likely prefers a picture of Jesus as the expression of outpouring Love, which is the greatest tenet of the Christian religion. To the Hindû, the assumed image of Buddha is the symbol of all that is holy and noble, and those greatest among

his followers take the place of an array of western Saints. Many who laugh at the presentation of a gold-paved heaven, assume ignorantly that Oriental philosophies are free of such 'childishness,' when as a matter of fact we are dealing with symbologies mostly not understood at all. Buddha himself has given an allegoric description of devachan, or heaven, not less amusing to the uninitiated perhaps than a Christian heaven paved with gold. He speaks of a region of bliss many thousand myriads of worlds beyond ours, encircled by seven rows of railings, seven rows of vast curtains, seven rows of waving trees, where flow crystalline waters in the midst of seven precious lakes. This is Devachan, the holy abode of Arhats, governed by the Dhyân-Chohans and possessed by the Bodhisattwa.²

All this is immaterial to faith itself, which knows reality beyond the forms of the manifested; first intuitively, later through mystical experience. Faith is of the heart, not of the mind. It calls for self-surrender. Gratitude and humility, not self-assertion and pride in achievement are among its attributes. Note that a self-surrender to, and faith in a divinity, omniscient, omnipresent and omnipotent, is not only illogical to the intellect, but that the concepts themselves are beyond human reasoning and therefore beyond discussion.

Not all savants by any means of measure are saints, but saintliness assures a measure of wisdom; for all these things shall be added unto him who has faith. There are many examples of this throughout the ages.

²*Mahatma Letters*, p. 100

Academic education is no guarantee of spiritual discernment, but the latter lifts human thought above self-deception into self-discovery.

Faith is invoked, it cannot be impelled. It is a grace bestowed; invoked and strengthened by love.

Psychology has made its strongest appeal in its search for a link, but failed to rise above its materialistic approach towards the immeasurable forces of the super-consciousness. In fact, attempts at scientific evaluations of spiritual values must fail, since the latter cannot be supported upon a materialistic basis. The manifestation of such values is from within, without; or from above, downward. Spiritual values are complementary, not contradictory to material processes, which demand a building from below upward. Here then, are the two methods which must be fused.

That the projection of consciousness, aided by this mysterious power of faith, can take dominion over the manifested and perform seeming miracles, is an assertion which rests on demonstrated fact. If not explained, it cannot be denied.

Through heart and mind, powers far beyond the grasp of physical means can be released. It all depends upon the individual. We can adapt, follow and absorb to a certain extent but no further; to a certain point, beyond which we must learn to stand alone in the Silence, before we can come face to face with Reality. The achievement of the true scientist after all is an individual achievement. The attainment of the religion-

ist, the at-one-ment with Reality, is an individual experience.

This experience, though individual, reveals the Oneness of All. Here Wisdom lies.

The temple of nature is open to everyone; that which holds us from entering, from piercing the truth, is the shadows we ourselves have created. Scientific theories and hypotheses based upon a non-recognition of the inner structure of man, and denying his super-terrestrial origin, are bound to fail. They lack the fundamental realization of the unity of all that is. How can we truly know, without a recognition of the noumena from which all phenomena spring forth? Without wisdom no true science can exist.

Several hundred years ago Paracelsus phrased these thoughts this way:³ "There is neither good nor bad luck, but every effect is due to a cause. Each one receives his award according to the way he walks and acts. God has made all men out of only one substance and given to all the same power to live, and all human beings are therefore equals *in* God. The sun and the rain, winter and summer, are the same for everybody; but not everybody looks at the sun with the same eyes. God loves all mankind alike; but not all men love God with the same kind of love."⁴

"God has made a body for us and given us life and wisdom in addition and from these come all things. We should learn to know the object of our existence. . . .

³*Occult Science in Medicine.* F. Hartmann, M.D.

⁴*Philosophia*, V

A study of (terrestrial) man will never reveal the secret . . . and the reason why he is in the world. . . .”

“Each man has the same amount of truth given to him; but not every one recognizes what he has received. He who sleeps knows nothing. . . . Man is so great and noble that he bears the image of God and is heir to His kingdom. . . . Therefore if man wants to come into possession of truth, he must know the wisdom which he has received. . . . Cleverness belongs to the animal nature, and, in regard to many scientific acquisitions, animals are superior to man. The understanding is an *awakening* which cannot be taught by man. . . .”⁵

“A science dealing only with a piece of the whole, and losing sight of the whole to which it belongs, is abortive and not in possession of truth. . . .

“The angels are the powers through which the will of God is executed. If His will is executed through us, we shall be his angels ourselves. . . .

“We are not born for the purpose of living in ignorance, but that we should be like the Father, and that the Father may recognize Himself in the son. We are to be lords over nature, and not nature be lord over us. . . .”⁶

It seemed fitting that we should close with these quotations from a physician whom H. P. Blavatsky regarded among the greatest.

Bacon once said: “. . . a little philosophy inclineth a man’s mind to atheism, but depth in philosophy bringeth man’s mind about to religion.”

⁵*De Fundamento Sapientiae* I

⁶*Ibid.* II

To reach wisdom man must know himself. The more he learns about his true self, the less he need rely on other men. *Not sit alterius qui suus esse potest*, 'He who has mastery over himself belongs to nothing else' — for the Self that conquers self is Divine.

'Know Thyself.' Down through the ages re-echoes this injunction, which stood engraved over the entrance portal leading into the Mystery Temple.

Bibliography

Bibliography

BOOKS

- Chemical Action of Light*, Dahr
Culpeper's Herbal
Culture of Concentration, William Q. Judge
De Fundamento Sapientiae I, II, Paracelsus
Field of Occult Chemistry, Smith, Slater & Reilly
Ghadiali's Encyclopedia III
Ginseng and other Medicinal Plants, H. R. Harding, M.D.
Healing the Divine Art, M. P. Hall
Human Atmosphere, Walter Kilner, M.D.
Isis Unveiled, H. P. Blavatsky
Initiates of the Flame, M. P. Hall
La Grande Porte, Maeterlinck
La Théorie du Microzyme, Dr. Antoine Béchamp
La Vie future devant la Sagesse antique et la Science moderne, L. Elbé
Life of Theophrastus Paracelsus
Mahatma Letters to A. P. Sinnett
Man, M. P. Hall
Man the Unknown, Alexis Carrel, M.D.
Nature Cure, H. Lindlahr, M.D.
Occult Glossary, G. de Purucker
Occult Science in Medicine, F. Hartmann, M.D.
Occult Views on Health and Disease, G. Hodson
Origin and Properties of the Human Aura, Oscar Bagnall
Origin of Life, H. C. Bastian, M.D., F.R.C.
Philosophia V, Paracelsus
Pioneers of France in the New World, Parkman
Potter's Cyclopaedia
Principles of Light and Color, Babbitt

Phenomena of Life, George Crile, M.D.
Spectrum Analysis, H. Schellen
Secret Doctrine, H. P. Blavatsky
Studies in Occult Philosophy, G. de Purucker
Theosophical Glossary, H. P. Blavatsky
Vital Magnetic Healing, A. Gardner
Wonderplants and Plant Wonders, Verrill

JOURNALS

Académie des Sciences, Comptes rendu de l' —
American Chemical Society, Journal of —
Health from Herbs (Eng.), Vol. vii
International Medical Digest
La Presse Médicale
Lucifer, Feb. 1890
Nature's Path, Vol. L No. 2
Naturopathic Physician, Vol. 1
Philadelphia Inquirer
Practitioner (Eng.)
Science magazine
Society for Cultural Relations, USSR Bulletin
Society for Experimental Biology and Medicine, Proceedings of —
Theosophist
Theosophical Forum, Vol. X
Theosophical Path